AN HVMBLE MOTION VVITH SVBMISSION VNTO THE RIGHT HONORABLE LL. OF HIR MAIESTIES PRIVIE COVNSELL.

VVHEREIN IS LAID OPEN TO be considered, how necessarie it were for the good of this Lande, and the Queenes Majesties safety, that Ecclesiasticall discipline were reformed after the worde of God: And how easily there might be provision for a learned Ministery.

REVEL. 3. 20.

Behold I stand at the dore and knock: if any man heare my voice and open the dore, I will come in vnto him, and will suppe with him, and hee with me.

CANT. 2. 15.

Take vs the foxes, the little foxes which destroy the vines; for our vines haue small grapes.

[Edinburgh.]

Anno 1590.

TO THE READER.

Zd
694

The preface of the author.

WEre it not (gentle reader) that the truth of the cauſe, & the want in the practiſe, had a long time called vnto me, in reading of Gods book, and by experience of former time, drawing out before me, in the dayly knowledge of my conſcience, the manifold neceſſitye of Chriſts diſcipline: I would not haue aduentured, ſeing mine own wants, to put pen to the paper in a matter of ſo great waight. But knowing that by this my motion, ther might be occaſion to the learned & wiſe, to think vpon very good things for the benefite of this realme, & (if need be) to ſet forth more deepe & ſetled demonſtration, with far more exceding excellency: & for that I ſee the wiles of Sathan, by works of diſgrace to hinder the good of my country: I thoght it my duty to our high God, to his holy church, the Queens moſt excellent Matie, & my natiue cuntrie, by ſuch meanes as theſe troubleſome times would giue me leaue, vnto my louing mother that bare me, & my tender nurſe yᵗ fedeth me, thoſe good & honeſt fruites wherwith God hath vouchſaued me for hir vſe: beſeeching al my louing cuntrimen, charitably, ſoberly & wiſely to think & with ſanctified affections to deale in theſe matters: that the hand of our God may bee with vs, to giue vs this honor, that at the length his cauſe may haue fauor and preuaile to the profit & ioy of vs & our poſteritie. And I deſire no other goodwil of thee (gentle reader) whoſoeuer thou be, in the chriſtian accepting of this worke, than my very ſoule, in doing hereof, did with great care & godly loue ſeeke the proſperous eſtate of this land, & the flouriſhing of Gods church: for whoſe peace let vs pray night and day.

Amen.

This dont ſound natural from Peury.

TO THE READER.

WHEN I had read ouer this treatiſe (which by the prouidence of God light into my handes) and conſidered not onely the declaration of Chriſtes diſcipline in the beginning thereof, though briefly, yet plainely ſet down, and plentifully proued by thoſe teſtimonies of Scripture, that (after many aſſaults) doth confirme the cauſe vnanſwerably but alſo the æquity, eaſines, the benefit and neceſſity thereof euen in reaſon and policy, for the ſafty of hir Maieſty, the peace of the Land, the rooting out of popery and al other vngodlines; and that by ſuch reaſons as anſwere the fooliſh obiections of ignorant politikes: and in ſuch maner layde open and vrged, as may ſatisfy al that bee not beſotted with wilful ignorance, and ſturre the turbulent affection of none: as I took juſt occaſion to praiſe God for his labors, whoſoeuer was the penner of it: ſo did it giue me matter to encreaſe my perſwaſiō in that which long before I had conceaued. to wit that the Lorde meaneth certainlye either to eſtabliſh this ſame ſcepter of his ſonne Chriſt Ieſus in a glorious manner among vs, or to make England an example of his vengeance for the reiecting of it. For firſt it is euident that God hath cleared it ſo euidently, & that by ſo dyuers and ſundry ſorts of handling the ſame, as no man of what ſtate ſoeuer (if he deſire to know it,) can want wherwith to ſatisfy his expectation. For if thou deſire to haue it diſputed againſt a profeſſed and bitter enemy thervnto, thou haſt the firſt and ſecond reply of T. C. againſt D. VV. If thou wouldſt heare it handled in a ſweet and pleaſant latine ſtyle, the Eccleſiaſtical diſcipline is able to content thee, if thou be vnlearned & deſire the ſame courſe in thy mother tongue, beholde the Learned diſcourſe (whiche D. Bridges aſſaying to confute hath confirmed) the ſermon vpon Rom. 12. &c. If thou deſire to ſee it layd open and concluded in ſcholaſtical manner, the demonſtration doeth that way ſatisfy thee: and laſtly, if thou wouldſt ſee it freed from the ſclander that are againſt it, anſwere the obiections that may be, and are coyned to diſgrace it, and vnderſtand how it ouerturneth not, neither (in the ſubſtance) altereth any tollerable common-wealth; but is the onely ſtay and prop of euery good policy: beſides the forenamed, and many other worthye writings, this preſent treatiſe profeſſeth & notablye performeth the ſame: ſo that there is no man, learned or vnlearned, ſeruent or mylde, employed or at leaſure, but God hath prepared ſome of theſe bookes (except he be as the deafe adder) euery way to iuſtify the truth of his diſcipline vnto him: which cauſeth me to gather vnto my ſelf a comfortable perſwaſion, that theſe ſeueral guiftes, beſtowed vpon diuers men, and manifeſted vnto the Church in ſo diuers a manner, and al to one end; are not in vaine: But for the great good and comfort of thoſe that ſhal ſtriue for this cauſe in this age, and for their certane direction that ſhall reap the benefite of it, in the ages to come. But (alas) if we diligently wey on the other ſide, how this glorious and heauenly offer of the Lord vnto vs hath beene and is reiected, and ſhamfully diſgraced by al eſtates and conditions. How greate one caſt of the yoak & break the bands: yea, & how that many who ſhould haue commended the ſame vnto the prince with Helkijah, haue imploied al their wit and learning to traduce it with Amaſiah. yea and ſpent al their time in converting, ſclaundering, diſplacing & impriſoning thoſe that haue bene but ſuſpected to fauor this truth: & laſtlye when the increaſe of Gods diſhonour that ariſeth from hence is dulie weyed, it giueth vs rather cauſe

to

to feare, that God hath cleared his own light thus manifeſtly vnto vs, rather to make vs the more without excuſe, than to make vs pertakers of ſo heauēly a condition. For we ſee how it commeth, that our great Cleargye maiſters ſpend al their time, in vexing of Gods people, and ſet themſelues to diſgrace all that fauor this way: the miniſters of God that ſhould be alwayes buſied in ſtudying Gods word, and teaching their people, ar conſtrained to ſpēd the moſt of their tyme, in ſeeking to be quite of thoſe intollerable moleſtations wherwith they ar daily vexed: the nobles & gentlemē take occaſion hereby to doe what they liſt: and the people ſeing the miniſters in ſuch disgrace, care not a button for their doctrine, ſo that if any of them bee reproued for their ſinnes, they can be thus reuenged, complain of him to the Biſhop that he is a miſlyker of the ſtate of L. Biſhops: and they are ſo jealous of their honor, that they admit the information of knowne Papiſtes, or any other notorious wicked wretches, & wil (yea do vſually) giue more countenance to the veriеſt varlet in the Land that commeth with ſuch a complaint; than to the moſt learned miniſter in al their dioceſe, if he be thought to lyke of the diſcipline, and (which is the greater argument of Gods vengeance not far off) ignorance and contempt of Gods word, and al kinde of ſinne aboundeth in euery place, and in al eſtates and conditions: ſo that as the conſideration of Gods mercies towards vs in offering vs this bleſſing, giueth vs ſome cauſe to truſt that he wil perfect his good worke begun in this Land: ſo the regard of the encreaſe of al kindes of monſtrous tranſgreſſions doth juſtly occaſion vs to feare that the land hath prepared (whiche without ſpeedy reformation we ſhal ſhortly feele) ſuch a ſcourge as ſhal make vs more wondered at for our puniſhment, then wee haue bene admired for our peace: yet may none of theſe things diſcourage the ſeekers of this holye Reformation, for if they look to be crowned, they muſt ſtryue to the end. And let the aduerſaries of the ſame know, that it may be their wickedneſſe ſhal bring thus much to paſſe, as to keep it from vs for a tyme: but if they think either to weary the defenders, or leſſen their nomber, or ouerthrow the cauſe: the miſtres of fooles, their owne experience doth ſhew them that they deceaue themſelues. For is not the cauſe far more cleared, and the nūber of them that fauor and ſeeke to aduance it, ſince they haue waged war againſt it vnder their laſt general, mightely multiplied aboue that which was to be ſene before? Yes doutles, & ſo it muſt be ſtil: for it being a portion of the Goſpel, muſt needs be of the nature of the Goſpel, even to ſpring wher it is cut down, and to ſpread where it is troden vpon: and though the loue of Egipt cauſe this generation never to know what ſo heauenly a conditiō meaneth, yea and Moſes his ill managing of the matter be the cauſe that he ſhal onely ſee it: yet certainly the dayes wil come, when our poſterity ſhal no more be gainſaid for deſiring & practiſing Chriſts diſcipline, (for which we ar ſo many wayes abuſed) then we ar for profeſſing of the doctrine, for which our fathers ſhed their blood. Let this be the concluſion of al, thogh the Lord do not vouchſafe this generation an honor ſo excellent, yet take thou heed that thou be no meanes of keeping it back: for if thou be a miniſter, & giue thy hart, hand or countenance againſt it; if a magiſtrate, & do any way diſcouragnance it, if a priuat perſon, & ceaſe to pray for it, or liue a life vnworthy of it: thou ſhalt anſwere at the day of judgement, & be cōuicted as an enemye to the kingdome of Chriſt Ieſus, and an occaſion that in thy time, be raigned not ouer that generation: & therefore by this book & ſuch others informe thy ſelfe in the trueth of it: & when thou knoweſt it, be in loue with it: & ſo labour by al the meanes of thy calling to aduaunce it: ſo ſhalt thou be comforted whether with it, or without it.

AN HVMBLE MOTION VVITH SVBMISSION TO THE LL. OF THE COVNSELL CONCERNING THE NECESSITY of Christs discipline in our Land.

WHO so calleth to minde the wofull estate of this land, before the happye entrance of the gracious raygne of our deare Soueraigne, Queene ELIZABETH, (whom God long continue & preserue,) in what sort the forrain and vsurped power of the Romish Antichrist, was injurious to the common-wealth, and cruell to the true members of Christs church: and compare it with the joyfull liberty and godly tranquillity of all sortes and degrees of people, in the midst of so many most apparant dangers, most mildlye and sweetly begunne, and through so strange, so secrete, so mighty, so continual, mischeuous and monstrous platformes, constantly & firmely seated and established: he shall see great cause that we Englishmen haue, both to admire the wonderful prouidence of our mercifull God, & to magnify the high glory of his vaspeakeable goodnes; not onelye for his rich blessings both heauenly and earthly, with aboundance of peace: but also for his rare kindnes of great long suffering and miraculous deliuerance. Surely we may

may be truly ſaid to be the vineyard of the Lord, and his pleaſant plante ſet in the fruitfull hill, dreſſed and fenſed by God himſelf. And this hath hee done this thirtie yeare, looking we ſhould haue brought foorth fruit accordingly. Now I would to God that it were not true of vs, as of Iſrael, that God looked for judgement & behold a leaper ſore, for righteouſnes but behold a crying. Many good lawes for maintaining of a quiet and dutifull ciuill life, are very wiſely & prouidently prouided; I pray God it bee not laide to our charge, that they are negligently and corruptly executed: yea, the aboundance of ſutes, quarrels, cõplaints appeales, preſentments, indightments and ſupplications do argue apparantly the cruelty, extortion, contention, deceit, oppreſſiõ, murders, theſts, whordoms, and manye other ſtrange villanies wherewith the vnthankfull people of this land be guilty. And how ſwearing, lying, idlenes, drunkennes, exceſſe of meat, wantonnes, exceſſe by pryde, and an vnmerciful and cunning gripping of the poore, by many ſtrange reatches, & Machiauelian plottes, ar left almoſt without check or controlement, it grieueth them who weep ouer Sion, and maketh good men to feare very much, ſeeing that for theſe things God hath puniſhed many people and caſte off them that were moſte neereſt and deareſt vnto him, as it is written: for the tranſgreſſion of the land there are many princes thereof. And againe, hee turneth the floodes into a wildernes, and the ſpringes of water into drynes, and a fruitfull lande into barrennes, for the wickednes of them that dwel therin. This latter we haue felt in ſome ſort of late, whiche mighte make vs to ſuſpect our own wretchednes: and the former (which the Lord in mercy kepe far from vs,) hath

Eſay. 5.

Hierem. 7.
Ezech. 16.

Hoſea 4. 1.
Proverb. 28. 2.
Pſal. 107. 33.

beene wonderfullye in the great pacience and tender compassion of God, and yet not without many feare-full threatnings hitherto preuented, and (as it were) waiting our conuersion, put off and prolongued: god giue euery English man the grace to see it.

But look we into the Churches among vs (oh that the nakednes thereof is so open,) shall wee not finde there, Demas embracing this present world, Diotrephes louing preheminence, to cast out the brethrē that do better than himself, the Scribes and the Pharisies, making the commandement of God of no authoritye by their traditions: buyers and sellers & money changers in the temple? Shall wee not finde there blynde watch men that haue no knowledge, dumb dogs that cannot bark, they ly and sleep, and delyte in sleeping, euen greedy dogs that can neuer haue enough. Amasiah the Priest complaineth against Amos the prophet and the prophets which deceaue the people, byte thē with their teeth and cry peace. Shal we not finde that by these, some of the statuts of Omri, and of the maner of the house of Ahab, are kept and maintained, even the marks of the second beast, which commeth out of the earth? How can these things become the holye Churches of Christ, and yet we doe thinke our selues riche, increased with goods, and to haue neede of nothing: not knowing our wretchednes, misery, pouerty, blindnes and nakednes. I praye God it befall not vs, (as was threatned vnto the Angell of the Church of the Laodiceans) that because we ar neither hot nor colde, the high-priest of our profession Iesus Christe, spew vs out of his mouth. Heere we see the exceding riches of the bountifulnes, pacience, and long suffering of God, leading vs to repentance: and our vnthank-

2. Tim. 4. 10. Ioh. 3. 9.
Mat. 15. 6.
Mat 21. 12.
Esa. 56. 10.
Amos 7. 10.
Micha. 3. 5. & 6. 16.
Reu. 13. 11. 16
Reu. 3. 14. 15.

thankfulneſſe & diſobedience, giuing occaſion of the altering of Gods mercye and our happines. What is then to be done? Salomon anſwereth very wiſely: A prudent man ſeeth the plague, & hydeth himſelf, but the fooliſh go on ſtill & ar puniſhed. And again, Eaſe ſlayeth the fooliſh, & the proſperity of fooles deſtroieth them, Very ſober and wiſe were thoſe prieſts, Levites, chiefe fathers, and auncient men, who having ſeene the firſt temple of Salomon, wept in the daies of Ezra, when they ſawe the foundation of the Temple, which was after the captiuity of Babilon, notwithſtāding that many others ſhouted aloud for joy. And in the time of Nehemiah, the people in the daye of their joyfull ſolemnitye, wept and mourned, and with one conſent joyned vnto their feaſt, wherein they covenāted with God to amend their liues, and make ſtatuts for themſelues to follow his Law. So I am verely perſwaded, that many graue and prudent Chriſtians haue their reioicing mixed with griefe, when the want of things yet not attained vnto, maketh them to feele the leſſe comfort in that which they haue, and the feare of Gods anger for the abuſe of that which we poſſeſſe, & for the refuſing of other more graces offered, doeth daunt their courage; while other men think all is well, and follow the pleaſures of their hartes: and this is of all other moſte lamentable, that neither mercye nor threatnings, corrections nor comforts, feares nor deliuerances, though the warnings of God bee neuer ſo apparant, can yet moue our hartes to goe one degree forward in the reedifiing of the decaied places of gods churches, but we ſay with the people in the dayes of the Prophet Haggai. The tyme is not yet come, that the Lords houſe ſhould be built: but wee marke not

Prov. 22. 3.

Cap. 1. 32.

Ezra. 3. 12.

Nehem. 8. & 9. & 10.

Haggea. 1. 2.

what God ſaieth againe: Is it time for your ſelues to dwell in your ſeeled houſes, & this houſe lye waſte: Conſider your owne waies in your heartes, you haue ſowen much, and bring in little, &c. you looked for much, and lo it came to little: and when you brought it home, I did blow vpon it, and why ſaith the Lorde of hoſtes? becauſe of my houſe that is waſt, &c.

For this cauſe (Right H.) I haue taken in hande this treatiſe, that I might ſhew a way for the continuance of our happy eſtate, which I take to be, by eſtabliſhing the church government according to Gods appointment, by which al the former enormities, and al other being taken away, the glory of God may floriſh the more among vs, the honour of hir Maieſtye more highly advanced, and by the favor of God our ioyes may be exalted. Which work as an humble motion, I do with all duetifull ſubmiſſion preſent vnto your honorable wiſdomes, deſiring no further to be eſteemed herein, than the deuine wiſdom of Gods word which cannot erre, & good reaſon (not contrary to the ſame) do warrant that which I ſay, and perſwade that which I ſpeake.

The Propoſitiō The propoſition which I take in hande to proue is this: It is the beſt and ſureſt policy for the maintenāce of peace, & the good eſtate of this land every way, to reforme the diſorders of the church according to the holy Scriptures of God, and to haue no other church-government, than that which Chriſt hath ordained & the apoſtles practiſed. The reaſon why I frame my propoſitiō after this order, to mak it a matter of very good policye to ſet vp diſcipline in England according to gods word ariſeth vpon this: that I heare in many places, and lately haue read publikelye ſet forth, as a de-

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no inuectiue.

fenſe of L. Bb. that it is eſteemed (by the abuſe of the true rules of policy) to bee dangerous to the ſtate, full of many inconveniences, & not fit, yea vnpoſſible for a maine country or region as ours is. Which when I conſidered to be in reaſon and truth far otherwiſe, and that the vnſeated wiſedome of mens frailty and ignorance do greatly ſtumble at it, I thought it my duty to God, to hir Majeſty, and my natiue country, to vnfold the ſecrete meditations and obſervations of my hart: which as I ſubmit to the conſideration of the wiſe and godly learned, ſo I referre it wholly to the maiſter of the houſe (which is a God of knowledge, by whome enterpriſes do come to paſſe) to giue that ſucces which his good pleaſure thinketh beſt.

1. Sam. 2. 3.

In the next place my humble deſire is, that this my propoſition and whole treatiſe, be vnderſtood, not as any inuectiue againſt the preſent ſtate, or that either I diſanulled the churches of Englād to be the churches of God, or that the true doctrine of the goſpell were not preached, or the true ſacramentes adminiſtred, which ar the infallible tokens of ꝑ true viſible church: but that certaine things of very good moment for the due and right adminiſtration of the church & the holy thinges thereof (whereof God hath lefte as ſtraight commandement as for the reſt) haue not yet obtained their due authoritye, but for lacke of that good entertainment which God looketh for of his churches, may argue a change and a ſmal continuance of our preſent welfare.

Churches of England true viſible churches

After this I pray, that my meaning may be knowne touching the diſorders of the church: that I tak them to be of two ſortes: namely, of Ceremonies which ar variable according to time, place, & occaſions, which

1.Cor.14. come vnder this generall rule, Let all things be done honeſtly and orderly. Whereby the church is authorized to conſider and ordaine in ſmal matters, not particularly determined in the worde, touching the tyme & manner of doing ſuch or ſuch a thing, which thing is preſcribed in the worde, that there be no confuſion or vnſeemlines in the time and manner of doing. The other ſort of diſorders whereof I eſpecially ſpeake & meane to ſtande in, is a thing of greater importance: namely, where the church preſumeth to adde, diminiſh or take away any of thoſe things which God hath ordained to be obſerued, or to bring in other of their owne, whereof God hath giuen hir no authoritye by his word: as in the adminiſtrations, giftes, and works of the church: that where 1.Cor.12. the adminiſtrations are vnder one Lord, the giftes of one ſpirit, & the workes of one God: if the church do take vpon hir to make new adminiſtrations, apointing vnto thē giftes and works, wherof the Lord, the ſpirit, and god haue made no aſſignment to hir, that this is a great diſorder: and ſo I vnderſtand the church governement or diſcipline, not to be in ſmall and trifling ceremonies, (ſuch as are howres, places, garmentes, ſeates, tables, &c. which yet in their kindes are neceſſary, being ordered after the former rule of comelines and order:) but in the very ſwaye and frame of the churche, the pillars, 1.Cor.3.9.10. foundations, building and builders thereof: as the king which is Chriſt, his officers, their offices & commiſſion with their callings, abdications, continuance, giftes, workes, and prerogatiues: for the good ſquaring and laying together of each ſtone, and rearing vp Heb.3.4.5.6. Rom.9.5. the whole forme and beauty of the temple of God, according to the pattern given, not by the ſervant, but by

of two sortes.

by the sonne who is ouer the house, and whose house euery church is, and who is over all, God blessed for ever. Amen.

In the last place that I say no other governement of the church ought to be suffered but that which Christ hath ordained, &c. although by many men the same hath beene learnedly and truly described, yet because it is the thing wherwith only in all this treatise I binde my selfe to medle, I will briefly set foorth a small and plaine patterne thereof (as it were in a card lightly.) Leauing the reader to other books already extant, for the larger discourse, and ample confirmation: as by euident and cleare places of scripture, God shall make me able to shew. First this is called (Taxis) order, to which soundnes of faith, in Christ being joyned, the churches of god ar highly commẽded, as those which having the foundation layd, are to walk in Christ after the manner of the same, rooted and built in him, and confirmed in the faith. It is also for the manner therof, compared vnto a body, where the head is joined to the body, and al the members receauing nourishment from it, do grow by joints and bands into the head, & one into an other, where every member hath his seuerall action. The head heere is Christ, the body ar the churches, the members are the people of all sortes in the churches, hauing seuerall callings, gifts & works. as it is said: You are the body of Christ, and members euery one for his part: and againe, Vnto euery one of vs is given grace according to the measure of the gifte of Christ. Now as a body haviug all his members vnder one head seated in their proper places, and according to their seuerall faculties doth bring forth in every mẽber the proper action for the good of the whole;

Col. 2. 5.

Disciplin what.

Rom. 12. 4.
Ephe. 4. 15. 16.

1. Cor. 12. 27.

Ephes. 4. 7.

is a goodly and well ordered bodie: So the members of the church by the ſcriptures are ſet in the churche, 1. Cor. 12 28. vnder one head Ieſus Chriſt. Coloſ. 1. 18. and haue ſeveral gifts as faculties given according to the will of the ſpirit to ædifie withall. 1. Cor. 12. 7. 11. and euerye one hath his office accordinglye in his place, either to propheſie or otherwiſe, which he muſt wait vpon: Rom. 12, 6. Act. 20. 28. 1. Pet. 5. 2. and the people are to obey and ſubmit themſelues: Heb. 13. 17 Euerye thing being thus conſtituted, ordered and furniſhed, is a well and right gouerned Churche of Chriſt.

Now in this government wee may obſerue diuers ſorts of perſons, and their proper workes, in whiche two things the whole policie is contained. For when euerye one doeth his proper workes of his place, the churche is very well guided. Nowe theſe perſons are the maiſter of the houſe, and the houſhold. And heere firſt we ar very reverently and wiſely, to acknowledge the maiſter and chief gouernour, who is Lord & king, and this is the only ſonne of God made man, who by his wiſe and powerful adminiſtration, ordereth and eſtabliſheth his church, and defendeth it againſt al enemies and till all bee deſtroied, and hee deliuer vp his kingdome to his father in the day of glory, and ſo the ſcripture ſpeaketh ſaying: Vnto vs a child is borne, & vnto vs a ſonne is given, and the government is vpon his ſhoulder, and hee ſhall call his name wonderfull, counſeller, the mighty God, the euerlaſting father, the prince of peace, the increaſe of his gouernment & peace ſhal haue no end: he ſhal ſit vpon the throne of Dauid, and vpon his kingdome to order it, and to eſtabliſh it with judgement and iuſtice from hence, evē for

Chriſt heade of his Church. Gal. 4. 4.

Pſal. 110. 1.

1. Cor. 15. 24.

Eſay. 9. 6.

for euer, &c. Which the Apoſtle interpreting, ſaith, that God hath appointed Chriſt ouer all things to be head to the church, which is his body, &c. Moreouer becauſe his kingdome is not of this world. Ioh. 18. 36. that is to ſay, after the māner of earthly princes, which in compariſon of this governement is called the ordinance of man, 1. Pet. 2. 13. being in the earth, he tooke vpon him no earthly or ciuill governement, but ſubmitted himſelf, teaching that Cæſar ought to haue his due, Mat. 22. 21. paying tribute voluntarily, Mat. 17 27 and refuſing ſo much as to deuide betwene brethren, making ſuche civill matters pertaine to other iudges, Luk. 12. 13. 14 and yeelded himſelf to die without reſiſtance, when by ciuill authority he was wrongfullie judged, Ioh. 19. 11. 13. 14. &c. Hereof it commeth, that the things by which he governeth, are not of the right of any ciuill regiment, being holye and ſpirituall, and his ſervants or officers are not furniſhed with civill power or dignity, 2. Cor. 10. 3. 4. Luk. 22. 25. & his throne is, where he ſitteth at the right hand of the maieſtye in the higheſt places. Heb. 1. 3.

Ephes. 1. 22.

Chriſts government not civill.

The firſt thing he ruleth by in his viſible church, is his word, which is a ſcepter of righteouſnes. Pſal. 45. 7 even the word of truth which is the goſpell. Col. 1. 5. which becauſe it is ſpirituall, is called the ſword of the ſpirit. Epheſ. 6. 17. in ſharpnes to exceed any two edged ſworde, entring even to the deuiding a ſunder of the ſoule and the ſpirit, and of the iointes and marrow, diſcerning the thoughtes and intents of the hearte, Heb. 4. 12. This is the rod of his mouth, and of his power, wherewith he ſmyteth the earth, and ſlayeth the wicked. Eſa. 11. 4. Pſal. 110. 2. and in the electe who beleeue, Tit. 1. 1. it caſteth down the imaginations &

Gods worde Chriſts ſcepter.

euery high thing that is exalted againſt the knowledge of God, and bringeth into captiuity euery thought to the obedience of Chriſt. 2. Cor. 10.5. beeing the power of God vnto ſaluation, Rom. 1.16. and this is vnto the church a perfite law, Pſal, 19.7. teaching them judgement and equity and euery good path. Pro. 2.9. The ſecond thing be the cēſures of the church adjoined to the word, as vengeance ready prepared if anie diſobeye, 2. Cor. 10.6. with 2. Theſ. 3.14. Theſe hath Chriſt given to his churche, as a power to purge out the leven of malitiouſnes, that they may celebrat the Lords feaſt, and ſerue him ſincerely: Mat. 18.17. 1. cor. 5.4.7.8. Theſe cenſures are of two ſorts, according to the party which offendeth, either to heale and reform, or els to cut off for euer. Men are reformed by admonition or ſharper affliction. Admonition is taughte in 1, Theſ. 5.14. Gal. 6.1. 1. Tim. 5.20, Where admonition will not ſerue, according to the qualitye of the offenſe and diſpoſition of the perſon, there are two degrees in ſeeking his reformation. Firſt ſuſpenſion, whē a man is cut off from ſome of the holy exerciſes in the fellowſhip of Saints. Mat. 5.23.24. as namely the lords table, 1. Cor. 11.28. For the greater offenſes and greater contumacy followeth excommnnication, whiche is a caſting of them out of the church, and deliuering them to Sathan, in which ſtate they are to bee holden of vs as heathen and publicanes, that is ſuch as ar not of the church. 1. Cor. 5.5. Mat. 18 18. and all theſe vpon their true repentance ar to be forgiuen and comforted of the churche, 2. Cor. 2.6. The other cenſure which cutteth off is ſpoken of in 1. Cor. 16.22. If anye man loue not the Lord Ieſus Chriſt, let him bee anathema. [Maranatha] viz. accurſed till the Lord come.

Euery good path in Gods word.

The cenſures joined to the word.

Where-

Wherevpon ſaith Iohn epiſt. 1. cap. 5. 16. There is a ſinne vnto death, I ſay not that thou ſhouldſt pray for it: and Chriſt ſaith, that he which ſpeaketh againſt the holy ghoſt, it ſhal not be forgiuen him, neither in this world, nor in the worlde to come. Mat. 12. 32. Theſe are then far diſtant from the thinges whiche earthlye princes vſe to rule their ſubiectes with: the one medleth with the outwarde man, afflicteth the bodye, and thinges of this life: but this toucheth, reformeth, and afflicteth the ſoule, the thoughts, and intentes of the heart: and concerneth the thinges of the lyfe to come.

The things of Chriſts kingdome, not lyke to the things of earthly rulers.

In the next place are the other perſons to be conſidered which are vnder Chriſt the king: and theſe are his houſhold, the ſervants and ſubiects of Ieſus Chriſt in his church: according to the dignity of the Lord, & amplitude of his kingdome; are partly ſuperiors, and partly inferiours: the firſt ar ſuch as either haue charge committed vnto them ouer others, as the diſpoſers of the ſecrets of God, 1, Cor. 4. 1. or miniſters about the holy things of the church, 1. Tim. 3. 13. and the other are all the members of the church, called Saints: who ſubmitting themſelues to the voice of the goſpell, are ſanctified in Chriſt Ieſus. Rom. 1. 5. 6. 7. 1. Cor. 1. 2. The duty of theſe latter, is in two words, ſubmiſſion, and obedience. Heb. 13. 17. The former are of diuers degrees and ſeverall functions, and therfore require a larger diſcouery, in ſpeaking whereof I bynd my ſelfe to that only which is ordinary and perpetuall. In generall termes they ar called Biſhops & deacons. Philip. 1. 1. The generall termes of their office, bee likewiſe two, propheſie, and a miniſtrie, Rom. 12. 6. In deſcription of which diuers offices and officers, the ſcripturs

The ſubiects & officers of chriſt

The calling of Chriſts officers

appointeth their calling and workes. In their calling, there is this generall rule, that no man take vpon him this honorable function except he be called. Heb. 5.4 Secondly that there bee a place or charge whereunto there is neede that they ſhould bee called: ſuche was Mathias, Act.1.20.the Deacons, Act.6.1,2.the Elders Act.14.23.Biſhops in Creta, Tit,1,5. In their callings, common to all be election and ordination. Election is a free choiſe with the conſent of the people, and ordination is, by impoſition of handes, and prayer: to cõmend them to the worke of their calling. Act.6.2.5.6. 1. Tim. 14.13, Act.4.23. Vnto this election as a forerunner this rule is adjoyned, let them firſt be proued, then let them miniſter if they bee founde blameles: 1.Tim.3.10. that is euery one muſt bee examined before he be choſen.

The workes of theſe offices are either proper according to the diſtinct nature and gift in their ſeuerall office: or els mixt, wher they joine in ſome common action of the church. In propheſie, this is peculiar and common to all Biſhops, that they attend vpon the adminiſtration of the word and prayer, Act.6.4. & theſe Biſhops are of two ſorts, Paſtors and Teachers. Epheſ. 4.11.their giftes diuers, to the one that is Paſtors, is giuen the word of wiſdome, to the other the worde of knowledge. 1.Cor, 12.8, their works alſo diſtinct, for the former, is to tende on exhortation, and the latter on teaching. Rom. 12.7.8. In the miniſtrye, (that is ſuche offices as haue not to doe with the propheſie or preaching of the word,) there ar governing Elders, & thoſe which properly are called Deacons. The firſte haue their authoritye and title, 1.Cor. 12.28. Gouernours, their gift: 1. Tim.5.17. to rule well their work,

Chriſt hath ordained diuers officers & their workes.

Rom.

Rom.12.8. a diligent practiſe in ruling. The deacons are nominated & ſet down what manner of men they ſhould be, 1. Tim.3.8. their gifts to be full of the holy Ghoſt and wiſedome. Act 6.3. their work to looke to the tables, ver.2. that is, to diſtribute with ſimplicity, Rom.12. Vnto theſe are joined widdowes or ſervants of the church, whoſe title, gifts, and properties are ſet down Rom,16.1. 1.Tim.5.1.2.3.4.5.6.&c. and their worke, Rom, 12.8. to ſhewe mercie with cheerfulneſſe.

The mixt worke is of the Paſtors, teachers and governing Elders, who are joined in one worke or gifte of ruling well, 1. Tim.5.17. haue the ſame title of Elders, Act.14.23. & 20.17. and their worke is joined to looke to themſelues, and the whole flock. ver.28. and to watche ouer the peoples ſoules. Heb. 13.17. the meeting or aſſembling in this office of governing is called an Elderſhip. 1.Tim. 4.14. And becauſe they beare heerein the power of Chriſt in the church, they are called by excellency of ſpeach, the church. Mat.18 17. their worke is to ſee all thinges done according to the commandement of God, and ordinance of chriſt. In the callings of the ſeverall offices, and in the vſe of the cenſures that euery man do his duty, as in election to directe the people, and to examine the partie to be choſen, and to lay their hande, and praye over the party in his ordeining, Act.6.2.3.6. cap.14.23. 1.Tim. 4.14. and in the cenſures they haue the ful authority, Mat.18.17.18.19. except that in ſo great a matter as excommunication, the people haue their intereſt, in that a member is to bee cut off. Therefore that was done in a fuller aſſembly, namely of ỹ whole church 1.Cor.5.4. and the whole church is directed by Paule

to receaue ſuch a one againe. 2. Cor. 2. 6. 7. Laſtly, in & about al the former things Chriſt ordained for his church, they haue authority giuen thē to appoint, and ſee that al things be done honeſtly & in order, 1. Cor. 14. 40. But if a matter fal out too hard or waighty for one church, or ỹ any maner of waies ſome one church hath need of help: this is ſupplied by other churches. 2. Cor. 8. 13. 14. When a matter of controuerſie was at Antiochia, they ſent choſen men to Ieruſalem, and there by a greater meeting of the Apoſtles and Elders, the matter being decided: there were alſo choſen men returned with the decrees of that ſynod. Act. 15. 1. 23. &c. In theſe meetings of ſynods and Elderſhips, ſome one for the time did moderate the aſſembly, not by any ſtanding office of ſuperiority, but for order to ſee al thinges well and orderly done, and to gather the concluſion. Such was Peter Act. 1. 15. and Iames, Act. 15 13. 22. and this is the deſcription of the church government, according to the ſcriptures of God, left & commanded by God to his holy churches for ever: & therefore I take that no other can ſtand with the ſafty of our eſtate.

1. Cor. 14. 37. cap. 11. 1. 2. 1. Tim. 6. 14.

They which oppugne this doctrine do not ſimplye denye, that ſuch a thing is taught and commanded in the word, (for it is ſo cleare that no man can but with a ſhameles face, and ſeared conſcience open his mouth to the contrary) but they partly cavill at ſome places, but eſpecially affirme, that it was not commaunded as vnchangeable, that it was of force when the civill magiſtrate was not freind, but now it is determinable according to the diuers eſtats and governments of coũtries: as being not ſo needfull or convenient. Whome I deſire in the feare of God to cõſider theſe few things

First,

First, that I haue heere shewed it by Gods word (and other haue done it, and can doe a great deale better) if they bring in such an exception, they muste shewe some reason out of the word for the same. For can any thing which God hath ordained in his worde, be altered by man, without his authoritye whiche ordained it? If God haue set Elders to bee gouernors in his church as 1. Cor. 12. 28. Who that is wise will dare to pul them out except he haue commission from him that set them there? If the question were touching the officer of an earthly prince, men would keepe silence waiting the pleasure of their soveraigne: then muste it needes bee arrogancy, to deny him whome God hath appointed. Remember them who saide, wee will not haue this man to raigne ouer vs. Secundlye, consider this order of Christ is not limited to be only when the civill magistrate is no freind, and that the civill government supplyeth nothing in the roome of any thing here spoken off: for these are (as is shewed) for the spiritual and heauenly administration, & theirs is carnall and earthly. And howe can an earthly king thruste into the house of God, an officer, a gifte, or a worke, which he knoweth not whether it will be fitte, or wilbe accepted as agreing with the heuenly pattern These then being plantes which our heauenly father hath not planted shalbe rooted vp, & where the feare of God is taught by the precepts of men, there the wisdome of the wise shall perish, Esay. 29. 2. 13. 14. Thirdly we haue heard that Christ is head vnto the churche in all things, and that princes and judges should learn to be wise, and kisse the sonne least he be angry: if the the churche take vpon hir to alter his ordinance, or a king doe keepe out that which hee commandeth, and

Prouer 30. 5. 6.

Man cannot change Gods precepts without Gods licece

Luk. 19. 24. 27

Mat. 15. 13.

maintaineth other thinges diuers or contrary, ar they wise and learned? do they kisse the sonne? may they not feare his anger? If it appeare by the gospell, that all these officers are members of the body of Christes church, & are admistrations vnder one Lorde; if they haue giftes by one spirit, and operations by one God for the ædifiing of the churche: who louing Christe, and knowing Christ, wil readily disfigure Christs bodye, by mangling the members, changing the giftes of the spirit, altering the works of God. Againe, if all this be appointed to endure for the worke of the ministry, to the ædifiing of the body of Christ, till we all meete together in the vnity of the faith, and the knowledge of the sonne of God, vnto a perfect man, & vnto the measure of the age of the fulnes of Christ. Ephes. 4.11.12. And this commandement of church-gouernement is to be kept without spot, and vnrebukeable vntill the appearing of our Lord Iesus christ. 1. Tim 5. 21. cap. 6. 13. 14. then, who is he? or where is he whose arme is flesh, that will not tremble to speake against them? Last of al, it is against the duty of the church, (who as the pure and chast spouse of Christ should alwayes be obedient to hir head and lord) to limit the authority, and check the wisedome of hir king: ought she not rather to hearken & consider, and incline hir eare (being swift to heare, and slow to speake,) forgetting also hir owne people & hir fathers house: so shall the king haue pleasure in hir beauty, for he is hir Lord, and she ought to reverence him. But can this be reverence to his maiesty, or taking him to be Lorde: when she submitteth hir selfe, to the lawes of gouernement which she hath receaued of his greatest enimy, evē Antichriste, or can she be saide to forsake hir fathers house and

Christs members ought not to be changed.

Psal. 78. 41.

Psal. 45. 10. Iames 1. 19.

Christs church ought to obey him

vnchangeable.

and to hearken: who puniſheth & afflicteth as a ſtep-mother thoſe hir children, that meeklye putteth hir in minde of the husbande of hir youth, and the oathe of God: detecting and bewraying the filthineſſe of hir skirtes, when ſhe hath defiled hir ſelf with ſtrangers, & ſtandeth ſtifly for the cuſtomes and manners of hir fathers houſe, even of vile fleſh and blood, brickle conſtitutions of blinde men? And who I pray you can ſay (except hee will tell a lye for his mother, and that againſt God his father) that ſhe doth not limit his power and controll his prudencye, when hee giveth hir charge to obſerue all things whatſoever he hath commanded hir, affirming moſt amiably and comfortably vnto hir, that by his godly power he hath given hir al things that pertaine vnto life and godlines, throughe the knowledge of him that hath called vs vnto glory & vertue, and namely a perfite Law, teaching judgemēt and equity, and euery good path: & yet ſhee leaning to hir owne wiſdome, and preſumiug of hir owne power, will alter, adde, diminiſh, and change as ſhe thinketh beſt. Therfore the Lord moſt earneſtly complaineth, and in the vehemency of his godly iealouſy crieth againſt hir, and ſaith. Ye heauens bee aſtonied at this, be afraied and vtterly confounded ſaith the lord: for my people haue committed two evils: they haue forſaken mee the fountaine of living waters, to digge them pittes, even broken pittes that can holde no water.

Mat. 28. 20.

2. Pet. 1. 3.

Pſal. 19. 7. Prov. 2. 9.

Ierem. 2. 12.

In this laſt place, for clearing of my propoſition, & that my reaſons for the policye of our countrey maye plainly be ſeene: I am further to ſhewe in parte, what theſe diſorders be, ſmal or great, and howe neare wee come to the ordinance of Chriſt. Firſt wee holde the

head

head Christ Iesus, and renounce al other heads of the church, giuing vnto the royall person of the Queenes highnesse, the due and lawfull supremacy ouer al persons within hir dominions, and in all causes to vse the sworde of justice, for the maintenance of well doing, and punishing of vice: renouncing all forraine power and potentate to haue any interest or title of any suche supremacy. Secondly, we receaue the scepter of christ the gospel of truth, holding and teaching the doctrine of faith & loue according to the same: the Sacraments also as seales of the doctrine in their true nature, are taught & administred with prayers, singing of psalmes and reading of holy scripture: We allow also pastors in every church, and some teachers: and by these ministeries the word is taught ordinarily in many churches, by meanes whereof the church of England, our mother hath brought forth many notable children to God the father, and notable members of Iesus Christ: Heere one steppeth in and saith: Is not this wel? you woulde haue bene glad in Queene Maries dayes with lesse liberty, can you not bee content? Truth, this is well indeed, and I pray God we may bee thankfull as we ought to bee thankfull. Yet as I take it, and they confesse, all is not well. And if a man haue the foundation of his house laide, and many parts of the building framed, he will not content himself till all be fastened together, and the roofe couered. And shal we content our selues to see the house of God ful of breaches, and vncouered, because some principall parte is well begonne? Let vs then see those breaches.

Surely, surely, I would your good Hh. should vnderstand, that of all other, I am loatheſt to speake of those thinges: neither would I, if I thought the truth

of

of this queſtion might appeare without it: therefore I humbly craue your favorable patience, ſubmitting all that I ſpeake (as before) to your Hh. wiſe conſiderations, not willingly doing anye thing that might giue juſte occaſion of offence. The imperfections of our churches are of two ſortes, either in matter of ceremonies, or in thinges ſubſtantiall preſcribed of God. Of the firſte I will ſay onelye this, that it is well knowen, that ſome of our ceremonies, are part of the character of the beaſt, and therefore not comely for Chriſts vndefiled ſpouſe: but if the other greater things were reformed, they would fall away of themſelues, lyke vntempered morter, after a hard froſt. The other, ar eyther in the holy things, or holy offices. The firſt holy thing is the word, here ſome part of the holy ſcripture is commaunded to be left vnread, the Apocripha are appointed to be read, and that vnder the name of holy ſcripture, for inſtruction of manners: and homelies in ſteed of preaching: this I take to be an abuſe to the ſcepter of Chriſt, which is before ſhewed to be perfect The other holy things are the cenſures, and namelye excommunication, which is made a ciuill ordinaunce committed to a civill judge in matters of heritage, in a quarrell of ten groates, for not appearing the partye may be abſolved by his proctour. A miniſters name is vſed in the forme, but he hath nothing to do to judge or determine, or to receaue againe. And beſides all this, the pennance maye bee changed into money or ſome other thing. Heere the Elder-ſhip is deſpiſed, the congregation looſeth hir right, and earth and heaven are mingled together: no ſmall disfigure vnto Chriſts church, if you remember howe God woulde haue it ordered and adorned.

The diſorders in the holy offices are either by mingling or mangling. Mingling is of two ſorts, firſte the ſuperfluity of offices and officers, as Archbiſhops, L. Biſhops, Chancelors, Commiſſaries, Archdeacons, Officials. Deanes, Vicedeanes, Treaſurers of Cathedrall churches, Prebendes, Cannons, Peticannons, Singing men, Quiriſters, Vergers, Curates and Readers, euery one of theſe haue a certaine dignity aboue others: & beſides that there are Deacons, who haue no charge of the poore at all, Church-wardens, Sidemen, and collectors for the poore. Are theſe the maidens whome wiſdome ſendeth forth to cal the ſimple to hir banquet? Are theſe the pillars that God hath ſet in his church? Can it be ſaid that Chriſt when hee aſcended vp on highe, gaue theſe? There is alſo a ſecond mingling in their workes, as hee that preacheth wil alſo ſit in commiſſion, he wilbe a Paſtor ouer ſome 2. or 3. churches, & an Archdeacon ouer many churches. One man wilbe a Paſtor to one church, a Chaplain to an other, and a prebend to an other. In their prayers they ar bound to ſuch a forme as for the moſt part is tranſlated out of the popiſh portues, hauing diuers vngodly mixtures of ſignes, with ſacramentall ſignification, as the croſſe in baptiſme, impoſition of handes in confirmation, and of other rites and obſervations which Gods booke never dreamed of. Concerning all theſe and other ſuch minglings, howe ſhal it be anſwered when the Lorde ſhall ſay, Who requyred theſe things at your hands? The manglings ar very little better. For firſt diuers members are cut off, as governing Elders and Deacons: Preſbyteries of particular churches, and free Synods: In the calling of miniſters many are made without a place, few haue their

Proverb. 9. 3. Ver. 1.

Eph. 4. 8. 11.

Eſay. 1. 12.

election with the consent of the churche: the right of imposition of handes, is in a L. Bishop, and suche as hee choseth, manye are made ministers of the worde that haue no giftes, contrary to the rule in examination. In their workes, there wanteth residency in many able men: there is no practise of preching in many resident: fowre sermons a yeare dischargeth a man before our church. But what should I repeat all? I feare and tremble, that the glorious spouse of Christ Iesus, should thus be defiled with the filthy clouts & rotten patches of the foule & beastly strumpet, the whore of Babel, which sitteth on the seven hills of Rome. where is the fulnesse of Christ? Col. 1.9. Where are the treasures of wisdome and knowledge that are hid in him? cap. 2.13. and howe are wee complete in him? ver. 10. if we suffer our selues to be led as a pray, through philosophy, and vaine deceat after the traditions of men, and not after Christ. ver. 8. Revel. 17.1.9.

The question being thus cleared, the reasons that proue the same, will shew themselues more readilye, and be sene more apparantly. My reasons are either generall or speciall. Generally I first consider the author of church-discipline, on the one side Christ furnished with authority from God: on the other side, mans wisdome and Antichriste, aduersarye against GOD, whose comming is by the effectuall power of Sathan: seing that it is already shewed, that God is the author of that we want, the consideration of his person may teach vs that his is beste and sureste for our estate: for he is wonderfull in counsell, and excellent in works, Esa. 28.29. the foolishnes of God is wiser then men. & the weakenes of God is stronger then men, 1. Cor. 2.25. If God thã in counsel be wisest, & in works most

Proofes of the propositon.

2. Thes. 2.4.9. The first proofe from the autor of discipline.

perfect & stable: howe should not all state-men thinke that to reform our churches after his coũsell,& to practise his workes were safest for the estate of our lande. Look we vpon mã, Antichrist,& Sathã, what are these to ỹ almighty? & their wisdom to his? Can they teach a church-governmẽt more certain for our safety, than he? Is not the wisdome of this world foolishnes with God? 1. Cor. 3. 19. Doth he not take ỹ wise in their craftines,& make ỹ coũsel of the wicked foolish? Iob. 5. 13. And concerning Antichrist: ought we not to hearkẽ to him, who calleth vnto vs from heaven, and saith: Go out of hir my people, that ye bee not partakers in hir sinnes, and that ye receaue not of hir plagues: for hir sinnes are come vp vnto heauen, and God hath remẽbered hir iniquities. As for Sathan, his wiles are but to deceaue, euen as he deceaued Euah, to the misery of all mankinde: and as hee seduced Ahab to his destruction. Therefore I think it best, and the surest policy, to be ruled by God.

Revel. 18 4.

Our profession is to serue God in al he teacheth vs.

And this reason wilbe the more euident, if we consider our selues: what we haue done, and nowe doe. We haue entred into couenant with God, by submitting our selues to the scepter of his word, and taking vpon vs his sacramentes as badges of our profession. Heere peradventure a wise Politian doth not see, that it is not safe to serue two maisters: though the Lorde saith, You cannot serue God & Mammon. And what concord hath Christ with Belial.

Luk. 16. 13. 2. Cor. 6. 15.

The second generall reason frõ the thing

The next generall reason is from the thing it selfe, I meane the church-government which is of Gods cõmandement: first, if wee consider that the same being Christs, and we christians, what can be better for vs? the same is from heauen, heauenly, and spirituall: and

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 Discip. is for our safety.

we professe the Lord from heauen, what then can bee safer for vs? What do we (suppose you) if wee judge any thing vnfit for vs, when he saieth: All the wordes of my mouth are righteous, there is no lewdnesse nor frowardnes in them. Pro. 8. 8.

If the commandement of God by Moses the servāt was such, that no nation was comparable to Gods people, because no nation had lawes and ordinances so righteous, as all that law which hee set before them: and if those lawes shoulde bee their wisdome and vnderstanding before al people: so that they which should heare, should be forced to confesse only this people is wise and of vnderstanding: Deut. 4. 6. 8.

Shall we think, that the Lawes of the sonne, Lord and maister of the house, would make vs lesse righteous, wise, and honorable before al people? Christs disciyl. maketh a natiō honorable. 1. King. 10.

If Salomon for the wisdom which he had of God, was admired & sought to of all people, & the glory, wealthe, and peace of his kingdome, was herein especially, in that hee builded the materiall temple after the patterne giuen him of God? Is there not a greater than Salomon with vs, and shall not the glory of our Queene and countrye, be as great, if we in the building of the spirituall temple, vse no other platforme, but that which God doth send vnto vs?

Ioine herevnto the vse and end of Christs governement: namely, why god appointed Christs kingdom: the kings of the earth, and civill states, being ignorant of the mystery of Christs ruling, are many times troubled, when they heare that a king is borne: and when they perceaue, that the neuer fayling worde of the Almighty, doth set down that it must be so, where, and how, they lay priuie netts & engines to prevent him: but wise men are contrary minded: & doe come from Mat. 2. 1. 2.

their owne country, to seeke him out: & are exceding glad when they see the tokens of his comming, reioicing to do homage before his holy Majesty, for they know plainly that hee came not to dissolue the Lawe, as to teach subiectes to disobey their naturall princes, but to fulfill it: and to make men of conscience, even without feare of temporall sword, to bee subiect; and to paye tribute to whome it belongeth. What good state-man that is a christian, can wisely, and by warrant of good policy once dreame, that that manner of governement whiche not medling or vsurping one whit vpon the ciuill power, but by the spirituall power from Christ, binding and loosing the soule & conscience, doth subdue the will of all euill doers, whiche are set against the wholsome lawes of God and man, and by the terrour of Sathan doeth make them learne to leaue such euill wayes, that when this is done, as it ought to bee done, and by those persons and orders, which the ordainer thereof hath appointed: that it shoulde hurte the estate, and diminish the happines of a Christian nation? Therefore well said the Prophet Esay of this government. Hee shall not make to smok nor bruise, till he haue set judgement in the earth, and the Yles shall wait for his Law. By which he meaneth that the government of Christ is such, that of it self in his proper nature, it disquieteth & troubleth no man, no not to the bruising of a reed, or quenching of smoking flaxe: but it peaceably bringeth men to good order, yea, saith he, the nations shall attend vpon him to be ruled by his Law. See how God hath determined the good of the nations by his sonnes government: cā it be good policy to refuse it? And we haue great experience of this thing since wee submitted our selues

Mat.5.17.

Rom.12.5.

Discipline cannot hurt the state.

Mat.18.18.

1.Cor.5.4.
1.Tim.1.20.

Esay.42.4.

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vnto Chriſt by receauing the goſpell ſo faras we haue done. What woiks of righteouſnes God hath wroght among vs? Howe is our Queene become an helper of the oppreſſed, and a ſuccour, & a nurſe to the banniſhed? Howe hath our peace vnder hir flouriſhed? What age can ſhewe the lyke in this land? And what praiſe hath God brought vpon this lande, and glorye vnto hir Royall Majeſty, by worſhipping Chriſt, and conſtant defending of his truth? If wee forget all the mighty deliuerances, yet this laſte yeares ouerthrowe of Gods enemies may teſtifie: being ſtrange to all nations, admired of all people, an aſtoniſhment to the enemy; and triumph to the godly: not by power or policy, but by the faithfull and mercifull hande of God. Doeth not this (I ſaye) teſtifie: Bleſſed is that people that hath the Lord for their God. Pſal.144.15. But if wee haue ſo great profite and pleeaſure by a part of Chriſts gouernement: what would it be, if we receaued all? would he not ſay of vs, as he did ſometimes of Sion. This is my reſt for euer, heere will I dwell, for I haue a delyte therein: I will ſurely bleſſe hir victuals, and ſatiſfie hir poore with bread: and I wil clothe hir prieſts with ſalvation, and hir ſaints ſhall ſhowt for joy. Pſal.132.14. There will I make the horne of Dauid to budde, where I haue ordained a light for mine anointed: his enemies will I clothe with ſhame, but on him his crown ſhal floriſh. Looke vpon Iehu king of Iſrael, he was zealous a little, 2.King.10.30. deſtroing the houſe of wicked Ahab, and the abhomination of Baal, & god bleſſed his ſeede to ſit on the thron of Iſrael, vnto the fourth generation: what wold he haue done if hee had bene zealous in all the will of god: but becauſe hee left not the ſinne of Ieroboam, god loathed Iſraell, and ſmote them in all their coaſts

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by the ſworde of Haſael. Looke on Aſa alſo king of
2. Chro. 14. & cap. 16. Iuda, when hee ſought the Lord our God, the lande had quietnes ten yeares, and after hee had a wonderfull victory and much ſpoiles of an huge hoſte, of ten hundreth thouſand and three hundreth charets: but when he made fleſh his arme, and caſt the Seer for admoniſhing him into priſon, and oppreſſed certaine of the people, hee had an extreame diſeaſe in his feete in his old dayes, which tooke from him the glory of his youth. Look we farther on that good king Iehoſaphat
2. Chro. 17. cap 18. 1. who cauſed the people to be taught in the law of god, he was wonderfull in peace, proſpering in wealth, &
Cap. 19. 2. maruelous in victory: yet when hee joined with wicked Ahabs houſe, helping the wicked, and loving thē
Cap. 18. 31. that hate the Lord, did he not hazard his owne life? was not he & his people put in feare with a great mul-
Cap. 20. 2. 3. 37. titude from beyond the ſea: and were not his ſhippes broken that they were not able to go to Tarſhiſh. And generally from Ioſhua, and thenceforth in all the ſtory of the Byble, you ſhall hardlye or not at all finde, that ever God bleſſed the people long with peace and proſperitye, when they declined from his Lawes, or that he ſpared good kings, when they followed their owne mindes, and left the will of the Lords word vnperformed. So if we woulde conſider what hath followed the diſorderly and raſh vrging of ſubſcription, (a thing vnder pretence of vnity, to cut the throate of Gods ordinance in diſcipline) when the mouthes of Gods faithfull ſervants were ſtopped, and very many of hir Majeſties moſte faithfull ſubiectes fearing God, grieued and moleſted, it may be it were good policie for vs to beſturre our ſelues to ſet vp reformation: for we know that one feare or plague hath euer ſince followed

lowed an other: firſte in that very yeare, howe manye wayes was hir Majeſties ſacred perſon indangered by the diueliſhe and traiterous Papiſtes, then followed a deare yeare of corne, and after manye were puniſhed with penury: beſides this, we haue ſent forth ſouldiers kept watch & ward, & laſtly forced to forſak al to wait vpon the enimye, whome God brought even in our ſight before our dores, and at this houre wee are ſtill buſie in labour and ſtudy, to keepe the ſworde out of the land. If vnto Iuda and Iſraell ſuch thinges as theſe were warnings, threatnings, and corrections: let vs take heed, that we go not to far in flattering our ſelues moleſting Gods ſervants, refuſing Chriſts ordinance, till it be too late, and there be no remedy. O Lord for chriſts ſake, bow thou our harts, that we may not leane too much, vnto the vncertaine ſtaffe of earthly policy, but looke vnto thee that ſmiteſt vs.

The thid reaſon from the euent.

An other generall reaſon is this, that now it is eaſie to eſtabliſhe it, and harde to keepe it back: yea ſaith a milde and reverent man: I would gladly know, whether it bee poſſible or ſafe, to plante diſcipline in this land, before that Gods holy truth bee ſoundlye both taught and receaued: and that there be fit church-men and people to execute the diſcipline. I am ſory that by publik authority ſuch a boke ſhould be allowed, that hath no better reaſon againſt diſcipline, then that which ſtandeth with the accuſation of the whole ſtate and diſpraiſe of the whole land. For what can be greater ſhame to our ſtate which profeſſe the true & ſound doctrine of the goſpell, then that the ſame ſhould not be ſoundly taught: and what greater diſpraiſe, then after 30. yeares teaching, there ſhould want fit Church-men and people, Paule was but one, and yet in verie

D. Some in his treatiſe of decyding certaine queſt. &c. pa. 36

Rom. 15. 18. 19

few yeares he caused the gospell to abound from Ierusalem, and rounde about vnto Illiricum: So that hee durste not speake of any thing, which Christ had not wroughte by him, to make the gentiles obedient in word and deede: & we haue diuers L. Bishops throgh all the shieres in England, dispersed in seueral charges, and haue not all they done as much in one countrye, as hee did in many? Hee had the ciuill power against him, these haue it for them: he was many times troubled, imprisoned, these haue nothing to feare that might amongest men discourage them: he was poore and laboured for his liuing diuers times, these haue great liuings: he had no humiane help, but the simple & sincere teaching of the truth; these haue very large authority: and haue they not yet prevailed so farre, as that Gods holy truth, is soundly taught and receiued, but that the lacke hereof must hinder the good course of discipline? In a very small time did Paul and Barnabas preach, and teach, many in Derba, Listra, Iconium, and Antiochia: and ordained them Elders in euery church. At Ephesus Paule continued three yeare in which space he taught them al the counsell of god, and left them Elders to looke to themselues and to all the flock. It may be some man will obiect, that Paules calling being extraordinary, and his blessing extraordinary, to blame our Bb. may not be fit. I aunswere, if they will take vpon them an office and charge of many congregations as Paule, & claime authority in ordering of churches and church men, as Paule: why should it not bee looked for, that they shoulde doe as much good in their place, as he did in his, having many more helpes, then he. But this commeth to passe, by no other reason, but by the want of Gods church-

The Apostles in a short time planted very many churches with the discipl. of Christ.

Act. 13. & 14. 20 21. 23.

Act. 20, 17. 27. 28. 31.

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gouernement. For when they take a calling whereof they haue no warrant as Paule had, how can they bee bleſſed as Paule: when they meddle with civill cauſes which Paule did not: how can they, or do they attend vnto preching in themſelues, & promote it in others, as Paule did: when they by articles and deuiſed plots make daylie trappes to entangle good preachers, and thruſt many out becauſe they teach all the counſell of God, as Paule did: and maintain, & beare with ſome which preach againſt the counſell of God: and more, which preach neuer a whit of gods counſell, whiche Paule did not: when they haue in their mouthes the waye of preferment, and in their labours the care of honour, and giue diſpenſations to Non-reſidenſy, tollerations to naked Readers, which all were farre from Paule: how can wee look for the fruit of their loyterings, which came of his labours: or that ſuch as ſtriue againſt the goſpel, ſhould do good, as he which ſtroue for it. Let all men conſider by this, what it is to bee L.B. (jure humano) by mans lawe, and to bee a poore miniſter and true ſervant of Chriſt, (jure diuino) by gods Law. But it ſhould ſeeme by this queſtion, that if the holy truth of God wer ſoundly taught, &c. then it were poſſible and ſafe to plãt diſcipline in this land, and ſurely I thinke ſo too. But herein I differ, that I am perſwaded that gods truth is ſoũdly taught in this land. (which he ſeemeth ſecretlye to denye, or elſe his queſtion were no queſtion) and ſo I thinke all men that ſpeake aduiſedly, and all the churches of god will witnes with me: ſo that I think in a matter ſo cleare, I neede not to vſe many vnneceſſary reaſons: therefore it followeth by his own judgement, that it is poſſible and ſafe to plant diſcipline in England, where the holy truth

Gods truth is ſoundly taught in England.

truth of god is ſoundly taught. As touching fit church men and people (god be thanked for it) there be more knowen then be accounted of, and more vnknowen than we are worthy of, and more woulde haue beene if the reſiſting of diſcipline, and maintening of popiſh diſorders, had not diſcouraged ſome, and prevented very many. But I would faine be taught either by the ſcripture of God, or by ſound reaſon; howe in manye places of this Land the holy truth of God, can bee (as it ought) ſoundly taught and receaued, and fit church men and people: till the rule and law of Chriſt be obſerued. For ſee you not, that the orders nowe keepe them out, which would like kynde ſhep-heards feede the flocke, and that it feedeth and foſtereth the Idle & proud Prelacy, who lye lurking in their warme neſts, having manye eaſie impedimentes, and ſweete ſilver coardes to pull them back from their duty, they are ſo inveſted into offices ciuill, and ſo preferred to the honour of the high commiſſion, that their leaſure is ſmal, ſome dwelling in Cathedrall churches, are ſo peſtred with conſultations about leaſes, & changing of church lands, with feaſting and flattering one an other, with rhewmes and ſtitches, and the farnes of the places, or vnholſomnes of the aire, where their charge is: that they commend that buſines to their curate. Some having bene put to learne their Catechiſme, & to make exerciſes now thirtie yeares, are as fitt church-men for knowledge and vtterance, as a childe of eight yeres of age. No marvell then, thoughe the people in all places be not ſo fit as they ſhould be: when by the order of our diſorderly church government, ſuch wicked & blinde guides may bee ſuffered and defended. But if according to the law of Chriſts church-governement there

Chriſts orders and diſcipline, maketh fit churchmen and people.

there were diligent ſearche made in all places of the lande, for wiſe, learned and ſtayed men of all degrees to bee called to the office of Paſtors and teachers: and that by the wiſe circumſpection of theſe, diſcreet and ſober men, with the conſent of ſeveral churches were adjoined as helpers: think you that there woulde bee many places voide of able and godlye teachers. And if there ſhould ſome be, could it long ſo continew, ſeing that the power and ſpirituall authoritye of theſe, would ſoone breed ſuch a light, and bring forth ſuch a harveſt, as the beauty and glory of ſuch churches as were eſtabliſhed and furniſhed, would ſoone draw on the other, and cauſe them likewiſe to bee prouided. Now men thruſt in themſelues, then they ſhould be called by other. Nowe men ſeeke (like journey men) a curatſhip, and (like farmers afore hande) get an advowſen before the incumbents leaſe (I ſhould ſay life) be out: then ſhould ſuch as be good men and of fitte giftes be ſought for, not only in the vniverſity, but in the countrie, court cittie, and gentlemen and noblemens houſes, wherſoeuer any might be found worthy of ſo high a calling. Now many are violently thruſte out, becauſe they do their duty: then ſhoulde manye be ſet in, who would tremble of themſelues, to enter into that calling, for feare they ſhould not diſcharge it Now many change their ſtudies from diuinity, many after ſtudy go to other trades, many parentes are diſcouraged from beſtowing coſte on their children, becauſe they ſee how little they be eſteemed, if they will not yeelde to the corruption of our diſorders. Then many would change their ſtudies from law, phiſicke, muſick, ſchooling, &c. and many woulde leaue their trades, and parents would think their coſt well beſto-

ſtowed, & be diuers wayes comforted, to prefer their children to the ſtudy of diuinity. Againe, many who now are dumb, if they ſaw Chriſt comming but a faſt of with the ſcourge of diſcipline, would ſoone finde their tongues, and the vniting of ſmal pariſhes would make vs need fewer than be: and the ſending of biſh. and non-reſidentes (ſuche I meane as are meete) to a charge, woulde ſupplye ſome that want: and ſome of their curates, (being as learned, as they) woulde ſerue to fill a gappe: and diuers other things would God offer, if we would go about it. If the Apoſtles in a ſhort time found fitt men to place for Paſtors, Teachers, Elders, and Deacons in euery church: how much more would it appeare eaſy among vs, if ſo be now after 30. yeares of peace, and increaſe of all kinde of learning, there were liberty for Chriſt; orders, and authority to further the ſame. The worthy example of Iehoſaphat, in this place, might both teach this thing, and incou-
2. Chr. 17. 6. 7. 8. 9. cap. 14. 4. rage our ſtate men. For he firſt ſent teaching Levites throughout all his kingdome to teach the people: and after went through all townes, cauſing them to turne to the Lord. And ſo by little and little in a ſhort time reſtored the church to a wonderfull beautye and perfection.

But it may be the godly reader hearkeneth and longeth to know, how I can proue it eaſy at this time to reforme the diſorders in our church, and to plant chriſts diſcipline: hee thinketh peraduenture, that hee ſeeth many things of contrary perſwaſion. Hee that had liued in the day of the death of Chriſt, ſeing howe deſpitefully he was handled, would not eaſily haue beleued that which Chriſt ſpeaketh Iohn 12. 32 I, if I were liftvp from the earth, wil draw al men after me. But if

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 Christs discipl. easy to be planted

he liuing in the dayes of Cõstantine the great, the first Christian emperour of Rome, hee had reade ouer the horrible battels of all Potentates by fire and sworde, for the space of three hundreth yeare against Christe, he might easily stand astonied to thinke, that through so many yeares of vnmeasurable affliction, such horrible tormentes, and infinite butcheries, that the kingdome of Christ stood fast and increased, according as it is written: Be thou ruler amidst thine enemies. How much more may wee thinke it easie to set vp Christes discipline in the church, now vnder so Christian and milde a Queene, so highlye honored of God, so tenderly beloued of hir subiects, after so many yeares of peace and preaching the Gospell, vpon so good occasion as these wonderfull warnings and merciful deliverances, when thousandes sighe for it, and ten thousands haue sought it: and approved and worthy men of all sheires haue consented vnto it, and in some sorte craved it, and all men almost confesse that wee ought to haue it (onely they say they cannot tell how it may be accomplished,) and no man is able soundly to confute it. In the dayes of King Henry the eight, a prince of noble memory, by the meanes of one man the true right of the King being revealed: how soone, & how easily was the Popes supremacy cast out of Englande, in a time of great danger, when the Realme had very little acquaintance with the gospell, and the Pope did rule in mens hearts as God. And without the realm (for the most part) the whole world on the contrarye: yet did that worthy King prevaile and keepe his right. King Edward the sixte, that rare young prince, being tender for yeares, how did he set vp the Gospell in the midst of darkenesse? What fitt church-men and people

Psal. 132. 14.

No good thing hard for our gracious Quene.

was

was there, if he had taried till they had come of themselues, howe long mighte hee haue stayed. Or if the Quenes Majesty had cast al perils that in reason might haue fallen out in restoring the churches at hir joifull entraunce into the seate of hir rightfull throne: shee might haue said it was impossible, and not safe to alter the state of religion. How much more woulde it bee easy now to ouercome and turne out the remnants, & taile of the Pope, when there was no hurt to this land nor great matter in the doing of the thing, to subdue & banniſh his head.

Maintainers of mens traditions despised.

The easines of this, may farther appeare if we consider, first how the maintainers of mens traditions against Christs church-gouernment by the juste judgement of God, (as he telleth them in the Prophet) are made to be despised & vile before al people: becaufe they kept not his wayes, but haue beene partiall in the Lawe. So that a poore simple minister that handleth the worde of God aright, though all his liuing peradventure be not worth fourty markes the yeare, is hard with more reverence, & resorted vnto with more diligence, than one of those that imagineth that the dignity of ministers consisteth in outward things, though he haue the great bell rung, and men to helpe him to the pulpit. Againe, who is ignorant howe men crye out for able ministers in euery place: what sutes and supplications in time of Parliament, what meanes hath bene made to counsellours?

Malach. 2. 4.

Men cry out for lack of teching.

In the next place consider, that the same which the L. Bb. and the Cathedrall churches doe possesse, if it be take in time, before it be too much scambled, how well woulde it serue to redeeme impropriations, and augment the smaller liuings, and with the ouerplus

There is liuing for able ministers, if it were taken in time.

to

ſerue to other good vſes, for hir Majeſt. warres, & increaſe of learning: how eaſily might two or three, or more ſmall congregations bee vnited into one, when there is law already to do the ſame.

Againe, ſome of themſelues will ſay in ſome places, that if it pleaſed hir Majeſty they would bee willing, but we muſt not go before a law. But I cannot be perſwaded, but they ſlander hir godly & chriſtian minde: for if they would deale faithfully with hir, & by themſelues, & by ſuffering others, make this holy trueth of Chriſts Eccleſiaſtical government, plainly knowen to hir royall and princely vnderſtanding: it is impoſſible that ſo zealous and godly a prince, hauing ſo manye yeares in ſo many perils of hir life, againſte ſo manye mighty men abroad, and falſe harts at home, ſo wiſely & conſtantly maintained the goſpell of Ieſus chriſt, and comfortably receaued ſo many bleſſings, deliuerances, and aduancements of honor, ſo that hir name is great and terrible to al lands, would be ſo negligent of hir duty, ſo vnthankfull to God, ſo fearefull of any danger, or any way ſo backward: that in hir onely, ſo holy, ſo worthy, ſo hye and neceſſarye a thing, moſte profitable to hir ſubjects, moſt certaine for hir ſafety, ſhould be withſtood & reſiſted. Do not they preach? do they not perſwad? do not they ſue for cõmiſſions? Do not they ſuſpend, impriſon, and keep back al they can from the courte and Paules croſſe, whiche might detect their vnfaithfulneſſe to God, and abuſing of hir Maieſty.

The Queenes Majeſty abuſed by the Bb.

Furthermore, if we weigh how the Papiſtes courages are wel alayed, their nets broken, and many fallen into their own pits, and their long woue ſpiders web, their filthy plots, by Gods merciful providence made

voide, & that the zeale of many hath bene lately ſtur-red vp, and made more deſirous to ſerue God, & fol-low his law: were it not eaſie now to plant diſcipline? and would not all men thinke, that the mercifulnes of God calleth vnto it? and would not his mercies bow thouſãds to like of it? how redily did the people leaue their work without all conſtraint, and with very ſmall and ſlight warning in many places, when they knewe that hir highneſſe was deſirous that God ſhoulde bee ſolemnly praiſed of hir people, howe did this pearce the peoples harts towards hir? how much more wold the Lord frame the peoples harts towardes hir, if this noble worke were enterpriſed, and the fruite thereof would be a thouſand fold doubled.

The Pope in a conſumption.

Laſtly, conſider that ſince the time of Luther, the Lord hath breathed vpon the Pope, and ſtroken him in a mervelous conſumption: and that is a ſure worde

2. Theſ 2.8. of propheſy, that by preaching he ſhal be conſumed, and the people of God haue commiſſion to rewarde

Revel. 18.16. him, and giue him double, according to his workes: think you it wilbe a hard thing to caſt out of England, ſome reliques and ſcattered remnantes of the taile of the beaſte, when wee haue experience that theſe pro-phecies are true, in the great and moſt ſubſtantial frõ-tiers of his power. Let vs not feare then, as an harde thing, when God and man, heaven and earth, tyme & place do fauor the worke, and warrant good ſucceſſe.

Out of this followeth the ſecond part of my reaſon,

2. Theſ. 2.8. for if the Pope muſt conſume, and that by the breathe of Chriſts mouth, then ſurely Chriſts meaning is, that his owne kingdome ſhall prevaile. This is the ſtone

Dan. 2. 34. 44. 45. that was cut without handes, that breaketh the image in pieces, & maketh the great monarckes of the world

lyke

lyke the chaffe of the ſommer flowres, caried by the winde, where the place cannot be found, and it ſelfe groweth into a great mountaine to fil the whole earth. This is Michaell the great prince that ſtandeth vp for his people, and caſteth out the great dragon. This is the King of Kings, and Lorde of Lords. Now ſeing we craue no other gouernement but his, and his cannot bee withſtood: let all ſtate-men judge, whether it bee not harde, and contrary to ſafety, to ſtand againſt him. And if we knew what the Prophet meaneth, whē he ſaieth: that Kings ſhalbe the nurſing fathers of the church, and Queens hir nources, that they ſhal worſhip with their faces towardes the earth, and licke vp the duſt of hir feet, & that Chriſt ſhalbe judge among the heathen. Hee ſhall fill all with deade bodies, and ſmite the head ouer great countries. We might ſoone perceaue that it wil be hard kicking againſt the prick, and as the Apoſtle ſaid to the Corinthians, for mingling themſelues with the table of the Lord, and table of Deuils. So it may be conſidered of vs for mingling the holy things of Chriſt, with the prophane thinges of Antichriſt. Do we prouoke the Lord to anger, are we ſtronger than he?

Chriſts kingdome muſt preuaile.

Dan. 12. 1. Reuel. 12. 9. cap. 19. 16.

Eſay. 49. 23.

Pſal. 110 6.

1. Cor. 10. 22.

When D. W. was made Archb. and ſet forth his vnaduiſed deuice of ſubſcription, it ſeemed as a ſtrong pot of braſſe that would ſoone haue broken in pieces all the power of poore miniſters, and made diſcipline in vtter contempt. But marke what followed by diſturbing Gods ſeruants and many churches, the cauſe of diſcipline is better known and more favored, & their Hh. and Lordly preſumptions, by a contemptible & very baſe and ſtrange meanes, not once dreamed of by a thouſande of gods ſaints, even when their creaſes

Subſcription did but trouble the church and cōmō-wealth

were ſet vp, and they began to ſay, all is ours, was ſo daſhed, daunted and taken down, that the more they ſtirre for their owne glory, againſt the glory of God, the more ſhall they fall before the preſence of his power and the glory of his truth. And in them is fulfilled that which the Lorde ſpake againſt Ely, who ſuffered his ſonnes to prophane the holy things of God. Thē
1.Sam.2.30. that honour mee I will honour, and they that deſpiſe me, ſhalbe deſpiſed. Alas, what armour had Dauid againſt Goliah the great, armed with ſpeare, ſhield, and
1.Sam.17.40. ſworde, and brigandine, that he made the whole hoſt to feare: had he any more but his ſhepe-heardes ſling with a ſtone, who fighting in a good cauſe, and in the name of the Lord, ſubdued the Philiſtim, and ſmote
Iudg.8.5.6. off his head with his own ſword. How did the princes of Succoth, and the men of Penuel diſpiſe Gideon with his ſmall power, refuſing to giue them breade, when he purſued Zeba and Zalumna kings of Midian, yet wee know, that hee had the victory, and they the ſmart of ſuch contempt.

Let them conſider I praye you, that by that verye meanes which the children of Iacob thoughte to bee rid of Ioſeph, did God bring to paſſe, that which they feared: and a time came wherin they remembred that they had no compaſſion on the teares of their brother It may be remembred, what hard dealing was againſt
Booke of mart. pag. 1430. & 1431. the reverend and godly man, B. Hooper, and howe God made them to ſee their faultes, and to be reconciled that did it. It may be conſidered that Anno do. 1538. there was an injunction by the noble king Henry the eight, that the byble ſhould be ſet in churches to bee reade of all men: and anno 1540. the 6. articles followed. Theſe two, lyke vnto the arke of God, and

Dagon

no eaſie matter.

Dagon in the verye temple of Dagon, had their conflict, but where was the victory? we this day ſee. So can it not be poſſible to keepe out diſcipline, ſeeing we haue the ſcepter of Chriſt, not only read, but preached among vs? For in the dayes of King Henry, Dagon fell down vpon his face on the ground before the arke, and his head and hands were cut off in King Edwards time: he was ſet vp in a patching manner in the dayes of Queene Mary: he hath receaued the ſecond wound by Queene Elizabeth. And I pray God, that by the emrodes ſent from God, thoſe which maintain the ſtomp that remaineth, be not forced with homage and honour to Chriſt, to giue the Arke of God his free paſſage. I would wiſh rather, & I deſire God moſt hartily, (that now they are in a rage, & furniſhed with commiſſion for their priuat reuenge,) the Lord would ſtryk them as he did Paule, when he went with letters to Damaſcus, and make them to ſee their folly, that by their happy converſion there may bee reſt to the churches of England: and that they may bee ædified and walke in the feare of the Lorde, and be multiplied by the comfort of the holy Ghoſt. O if it woulde pleaſe God to giue them grace like good Elders to fal down before him that ſitteth on the throne, and worſhip him that liueth for euer, to caſt away their popiſh crowne, and curſed juriſdiction before his throne, and ſuffer not themſelues to bee called Rabbi, or lords of Gods heritage, but let Chriſt bee the onely Teacher, chiefe ſhepe-heard, and Archbiſhop, and liue with their brethren, as examples to the flock. Let them conſider the good example of the faithfull and humble ſervant of Chriſt, Iohn the Baptiſt, who gaue Chriſt the honor, (though his owne diſciples repined) to bee the bride-

Act. 9.

Reuel. 4. 10.

Mat. 23. 8.
1 Pet. 5. 3. 4.
Heb. 7. 26.

Ioh. 3. 29. grome, and he as a friend ſtood by, reioicing to heare his voice, and confeſſing this to bee his joy, and to fill him with joye, ſaying: Hee muſt increaſe, but I muſte decreaſe.

The end of the generall reaſons

Seing then that God is the author of this Eccleſiaſticall diſcipline which we ſeeke, and that hee is the wiſeſt, and his workes moſte permanent, and that mans vaine wiſedome, Antichriſt which conſumeth before him, and Sathan the deceauer, bee the inventers and maintainers of diſorders and vſurped authority in the churche: and that we haue covenanted with God in Chriſt, profeſſe his word, renounce Antichriſte, and God accepteth not luke-warme goſpellers, and to be worſhipped by peece-meale, ſeing the thing it ſelfe is pure, perfect, and full of all goodneſſe, for the peace, wealth and honour of Gods people, and that it is ordained for the joy and happines of all nations. Seing that it is eaſy to be done among vs, hauing the goſpel ſoundly taught, and receaued now thirtie yeares, and the head of Antichriſt broken in peeces, in more dangerous times, and the ſincerity of doctrine is and hath bene among vs ſet vp, maintained, and zealouſly and conſtantly defended by a moſte chriſtian Princeſſe, & that the enemies are in deriſion, the Papiſtes cooled, the people inflamed with zeale, and the occaſion of Gods mercy calleth vs thereunto; and the very tyme of Antichriſtes conſumption, and that there is living ſufficient, and men, and meanes to accompliſh it. And laſtly, ſeeing it is harde, dangerous, and impoſſible to ſtand againſt it: I moſte humblye beſeech, and moue your Hh. to conſider, whether it be not the beſte and ſureſt policy for this realm, that it may continue quiet and happy, to reforme al diſorders in the church, after

the

the ſcriptures of God, and to ſuffer no other church-gouernment, but that which Chriſt ordained, and the Apoſtles practiſed.

The ſpeciall reaſons are nowe to follow, which are ſuch as ſpecially concerne, either the common-wealth or the church, for theſe are two twinnes which are vnited together, and remaine diſtinct in euerye nation fearing God, for the double benefite of the inhabitãts thereof, wherby God hath that which is his, and Cæſar that which is his: and ſome are put a parte in the church, for the matters of God, and ſome in the common wealthe haue civill offices for the affaires of the King. When theſe two are rightly ordered, and being joyned together, and remaining diſtincte, doe in their ſeverall natures and proper places worke together, they make a happy ſtate and people. Which two things, if it may appeare that the eſtabliſhing of diſcipline after Gods worde, will bring to paſſe: I hope it wilbe graunted that the true rules of policy will challenge Chriſts church government for this Land, and banniſh the vſurped and Antichriſtian hierarchy.

More ſpeciall prooſes of the propoſition, frõ the church or commõ-wealth

Mat. 22. 21.

2. Chro. 19. 11

In the common-wealthe, there are the perſons and times to be conſidered: the perſons, for the wiſe and vpright executing of Lawes, and the times of peace & warre, or any other calamity, which requyre a diuers kinde of trauaile and providence. Concerning the temporall and common Lawes and ſtatutes of this realme, ſo far as I can ſee, there can be few nations preferred before vs, and for the wiſe fore-caſt of thinges in the ſway of the common-wealth, both for the maintenance of peace, and ſtrength for warre, as my purpoſe is not to meddle with it, ſo I cannot but admire, & giue god thanks for the rare and honorable vertues of

The civil eſtate and common lawes of England worthy great commendation.

of wiſedome aud magnanimity, in hir moſt excellent Majeſty, and the conſtant, faithfull, and diligent prouidence and labour of hir moſt honorable and graue counſellors: praying God alwaies for the bleſſed continuance of the ſame. The thing which I endeuour, is onely to ſhew how this happy tract of time, vnder ſo wiſe, both lawes and gouernours may be beſt and ſureſt kept and enlarged, either by that church-gouernment which is borrowed and left as the ſmoaking taile of Antichriſt, or by the ordering of the churches, after the word of God.

1. ſpecial reaſon for the execution & practiſe of good lawes, Chriſts diſcipl. is beſt.

If wee ſpeake of the perſons in common, howe the good and wholſome lawes ſhould take good effecte both in them, and for them: & we conſider the looſe handling of holy things, whiche is in the very nature of the baſtard diſcipline, & the great occaſions which the church-gouernours and church-men haue, to be drawen away from the juſte and due practiſe of their offices, you ſhal eaſily perceaue, that the matter is cleared by the experience of times paſte: for as touching the worde, when on the one ſide in the moſt places, there wanteth the quickening work of preaching: and on the other ſide, where that worke is, it is hindred with diſpenſations, Totquots, & ciuill dignities: how can the word of God enter into the conſcience of all degrees, as it were neceſſary to breed a conſcience, either in the Magiſtrates to execute the lawes juſtly, or in the people to obey them faithfully, being ſo little, being ſlightly & ſo vntimely taught. Wheras Gods order is, that euery church be furniſhed with able mẽ; of good life and diligent teaching, to be as ſouldiers free from all buſines to ſerue their captaine Chriſt, which a thouſand times more effecteth the due executing, &

Act. 14. 23. Tit. 1. 5. 6.

2. Tim. 2. 3. 4.

pra-

practise of Lawes wholsome and good.

And as touching the censures; first when they may bee executed for trifles, and then in waighty matters changed for money: thirdly by persons which in the nature of the thing ought not to meddle with such holy matters; and in regarde of distance of place cannot deale so justly as a good man would and should, (for a man though he be letted with sicknes, or the Queens Majesties busines, is excomunicated before the cause of his not appearing bee examined.) Verely all these things which lye in the very nature of our disordered government, & not in the corruption of the persons, make the holy things of God contemned, the execution hated and derided. Very hardlye then can anye man be well and soundly brought to be a good Magistrate, or subiect by these, wheras Gods order is, that the Eldership shall watch ouer euery congregation or parish, and so euery mans cause may easily be known: and that shalbee by men of Ecclesiasticall function, set apart onely for the same, according to the qualitye of the offence, without change of any censure into a ciuil mulct, without respect of person be duly and truly exercised. If you compare these together, and judge in the lykelihood of the seuerall nature of thinges (for I meddle not with persons, in whome alwaies ther may be corruption) you shall perceaue that the one is like the leaden rule of Lesbos, which wil bend where the partie to be ruled will not bowe, and the other is the blade of a shaken sworde in the hande of the Cherubins, to keep the way of the tree of life. Tell mee then I pray you, which most agreeth with policy (if we were desirous to haue al good lawes duly executed) a thing contemptible and vile, which is far from true justice,

Heb. 13. 17. Act. 20. 28. 1 Pet. 5. 2. Gods order maketh good magistrates and good subiectes.

or that which hath power and pearceth the soule.

And surely this may easilye bee obserued, that the most part of such as are against the orders of god, are a people that delight in licentiousnes, which cannot abyde to heare of their sinne, and hate to be admonished. By whiche it is manifest, that the other is of no powerfull nature to keepe men in good order, & that which of all other is a very waighty matter, the nature of these disorders is such, that they keep out & thrust out of the ministery, such worthye men as of all other, are knowne most diligent and wise, in framing the cō science to all good lawes, for executing of justice, and practise of obedience. † Heere it is objected, that the whole state of the lawes of this realme wilbee altered, which is a manifest vntruth, as al men may see, that the church-gouernment intermedleth not in the temporall lawes, but onely with such cannons and lawes, as concerne the ecclesiasticall jurisdiction and orders: & the proofes from the cannon lawe, and state of ciuilians, of tithes and matrimonye, &c. whiche containe but some very small parte of the law, doe of themselues convince the contrary. But as for the cannon law, it is no way hurtful, but good for the state of the lawes of this realme, if it were abolished: being (as heerafter wil appeare) not necessary but dangerous to the state, and by former statutes already * indighted, and to remoue a dangerous thing already founde guiltye by other wholsom lawes, was neuer inconuenient. As for the maintaining of ciuilians, as the law already maketh no great necessity of them, hauing little other way to set them on worke, but by the cannon lawe: if such mens studies were converted an other waye to more profit, in the church and common-wealth, little or no

VVicked like not Christs discipline.

† By T. C. In the admonition to the people of Eng. pag. 77. &c.

Anno 25. H. 8. cap. 19.

There is litle need of cannon or ciuill law.

losse

loſſe or inconuenience would follow. As touching tithes, teſtament, and matrimony, judgements of adultery, ſlander, &c. if they bee temporall, why ſhoulde not the magiſtrate haue his right to deale with them: and the alteration will not be great, but onelye peradventure ſome ſmal addition vnto thoſe lawes and ſtatutes which are already prouided, with an increaſe of matter to thoſe courts and offices already eſtabliſhed, whoſe proceſſe and proceding in judgement, will bee no harder to be apointed, then from time to time in euery ſtatute, that hath bene made, partly in thoſe matters, & partly in others, ſince the firſt yeare of hir highnes raigne, hath vſually bene accuſtomed. Touching the Iudiciall lawes, that is nothing to the queſtion, for whether theſe thinges be altered or no, it is all one in reſpecte of diſcipline, which intermedleth not therewith, and they may be altered if the wiſe ſtates of this land ſee it neceſſary, though the diſciplin craue it not: and if they ſhould be altered, the inconvenience can be no greater, than in ſuch caſes is vſual: for Princes repeale and alter ſuch lawes without hurt, as they finde neceſſary to be repealed and altered, or elſe what need ſo many parliaments, and ſo many new Lawes. As for that is alleadged, concerning the lawes whiche maintaine the Queenes ſupremacy. &c. It is a manifeſt ſlāder, as is declared plainly in an anſwere to D. Bridges preface, intituled, A defence of the godlye miniſters, and ſhall after be ſeene alſo in this treatiſe. As for impropriations and patronages, if they confeſſe a lamentable abuſe, then they joine with vs, that there ought to bee amendement. As for the difficultye, it is rather preſumed, than any way proued, as ſhal appeare afterward: and to ſpeake generally to all the reſt, what hurt

Sect. 8.

A lamentable abuſe in impropriations and patronages.

No danger to go forward in religion.

can there now come to go forward in religion, to augment and alter a little, ſeeing that when indeede the whole ſtate of lawes were altered, at the entrance of hir Maieſties moſte happy regiment, in time of more danger as is aforeſaid, the Lord gaue a contrary euent and happy bleſſing. And though it ſeeme a matter of great waight, to alter one of the three eſtats, by which the lawes haue ſtood, yet the Lord hath by the miniſtry of your honorable wiſdomes, effected more greater and difficult matters than this. Howbeit (as the Lawiars reporte) the L. Bb. are not one of three eſtats in making lawes, but are mingled with the Lords of the vpper houſe, whiche Lords are one of the three eſtates. For they deſcribe the ſtate and body of a Parliament, & the members it conſiſteth of, in this order: Namely, that it doth conſiſt firſt of the King as chief: ſecondly, of the Lords as chiefe members of that body: thirdly, of the commons, that is knights, citizens & burgeſſes as the inferiour members, & al this make the body of the Parliament by whiche the lawes doe ſtand. Whereby I gather, that as before the pryde of Antichriſt brought in the L. Bb. to be lords, joined to the lords temporal in the vpper houſe, the laws ſtood by the ſaid three eſtates without them: ſo it maye bee very well at this time, ſeeing they are not an eſtate of themſelues, but joined to the eſtate of the lords, and that diuers ſtatutes haue beene made without them. And if their lordly title and dignity were taken away, might there not bee preſent in the Parliament houſe, ſome wiſe and graue miniſters of eſpecial giftes & learning, ſorted out of all the land, to yeald their counſel according to Gods heauenlye lawe, even as the ciuill judges are ready to giue their aduiſe, according to the tempo-

The L. Bb. not one o the three eſtates by which the lawes do ſtand.

See the L. Diars book or reports An. 36. H. 8 fol 59. b. and An. M. 1. fol. 93. a.

Lawes made without L. Bb. Raſtal. tit. proviſion & premunire. cap. 4.

temporall lawe, and for matters of greater difficultye, there might bee a free Synode after the manner of the Convocation houſe, at all times to miniſter further helpe.

Come we now to the ſeveral ſortes of perſons, they are either ſuperiors or inferiors: and amongſt theſe (as Peter ſaith) the King is the chiefe. Dauid on a tyme was in a hazarde by a mighty Philiſtime, and reſcued by a valiaunt and faithfull captain Abiſhai. To whom his men ſware, that he ſhoulde go out no more to battell, leaſt hee quench the light of Iſraell. Theſe men no doubt did knowe that the glory and ſafety of the whole common-wealth did depend vpon a good magiſtrate: who being taken away, as a light quenched, the whole land was lyke to be in great diſtreſſe and hazarde, and this verily is alwayes a principle that neuer faileth. When the righteous are in authority, the people reioice, but when the wicked beare rule the people ſigh. Therefore wee of England are much bound to praiſe God, both for ſo happye a light which hee hath vouchſaued to giue and keepe vnto vs, our moſte ſacred ſoueraigne lady Elizabeth, and for the great and wiſe trauaile of hir honorable counſellers, ſo far as in them lyeth, to prevent all daungers to hir perſon, and performe euery action that may make for hir preſeruation. Graunt mee then I beſeech you, your gracious favour, though I bee the leaſte and baſeſt of the thouſands of England, to ſhew my good-will, my hartye deſire and faithfull minde in this thing. For I am perſwaded that there is nothing that can by any pollicye be deuiſed, comparable for hir ſafety; vnto the eſtabliſhing of diſcipline after gods word. For if it be true, that they that do wickedly ſhall periſh with their king

1. Pet. 2. 13.
2. Sam. 21. 26.
A good prince is the light of the weale-publick.
Pro. 29. 2
2. ſpecial reaſon
Princes keping Chriſts worde are his friends.
1. Sam. 12. 25.

1. Tim 1.9.10. and to diſobey Chriſts commandement be ſinne and wickednes, and he ſaith you are my friends if you doe Ioh.15.14. whatſoeuer I cõmand you: then it is a point of great policy that you labour wiſely, to ſet vp Gods orders in his churches, if you deſire the continuall preſervation of our Queene.

Good policy to roote out the ſpriggs of popery, that he grow no more to hurt the ſtate. Againe, in al hiſtories it is found to be moſt agreeing to policy, when thou haſt ſubdued thy capitall enemy, or banniſhed him, to roote out al his friendes, and whatſoeuer may miniſter occaſion of his returne: and in your bookes of policy, you ſhall finde diuers princes for their ſafety, haue both takē away the heads of the men that might haue beene dangerous to their eſtate, and as conveniently (as poſſible they could) altered the forme of government. But ſeeing wee haue ſufficient in Gods word, I wil not lade you with other. 1.King.2.26. Salomon was a wiſe king as euer liued, he vſed this policye towardes Adonijah, Ioab, and Shimei: and the text ſaith, after he had ſlaine theſe three, the kingdom was eſtabliſhed in the hande of Salomon. Nowe this king needed not to change the law, becauſe comming to his crowne by lawfull ſucceſſion, he might ſafelye continue the olde. And yet in the matters of God, he went farther then his father, in building the temple, and ſetting foorth the true ſeruice and worſhip of Almighty God therein: which when he ſwarued from, and followed the lawes of the nations rounde aboũt him, which were enemies by nature vnto him, his eſtate was troubleſome, and his ende not ſo glorious. For this cauſe God gaue his people when they ſhould enter into the lande of Chanaan this lawe, that they Deu.7.1.3.4. Cap.12.2.3. ſhould vtterly deſtroy thoſe nations, make no covenãt nor haue compaſſion of them; nor make any mari-

ages

ages with them: and secondly, that they shold destroy their Idoles, and all monuments of Idolatry, so that the very names of such should not be heard of among them. Which when they did not carefully followe, they were pricks in their sides, and snares to their feet, and greatly to their wo and misery. So I doe feare, and very much beleue, that one great cause of many scourges and feares, and flights that wee haue bene put vnto, commeth by a contrary policy which fostereth the enemies of hir Maiesty, and giueth occasion of manie mischieses. What made the Turke preuaile against the east churches, and that he came even to the borders of Germany, even the supremacy of the Pope, which is the maine breach of this discipline. But when & how was hee stayed? even then when Luther had detected the disorder of the Antichristian Prelacy, and at Vienna where serued the value of resolute Protestantes, he had his first stoppe, and a very great ouerthrow: & why prevailed he so farr into Hungarye, but onely be cause they which shoulde haue given rescue, as vassals to the Pope, were so busy in healing the wound which the triple crowne had receaued in Saxonye: and that they neglected the true duty to their country. When Phocas to get fauour after the murthering of Mauritius his Lorde and maister, had graunted to the B. of Rome, to be B. of Bb. and head of all Christian churches: did not the authoritye of the Empire decay, and the power of the Empire waxe weake euer since? haue not the seruants bene lords ouer their Lord? Consider I pray you what difference there is betweene the B. of Rome vnder the Emperor, to be made chiefe B. of all Bb. in the Empyre: and that the B. of Canter. should be chief, or Archb. Primate and Metropolitan

Iudg. 2. 3

Anno 1245.

Anno 1529.

The breach of Christs discipl. hath ouer-throwen many kingdomes, and namely the Romain empire,

Anno 604.

ouer

ouer all the Bb. & churches in England. If that were dangerous to the empyre & Emperour, how can this be ſafe for England and the Queene thereof? If Thomas Becket his predeceſſour, coulde wreſtle with the King, who then was Henry the ſecond: peradventure this man (if occaſion were offred) by his place (I ſpeak not of his perſon) might be made ſtrong to doe ſome thing. If king Henry the eight had not beene wiſe & ſtout, it is to bee doubted that the wiles of Stephen Gardiner, & the pride of Cardinall Woolſey (as one of them in diuers things did croſſe him, and the other many wayes ledd him) might haue very greatly endãgered him and his countrey. If you looke on our L. Bb. their Chancelors, Archdecons, Commiſſaries &c. and joine (that which they work by) the cannon law: What ſhal you finde but that the Pope hath his horſe readye ſadled and brydled, watching but the time to get vp againe. For if Allin that filthy traitor, and ſuch lyke, had not bene ſet on fire with the loue of the Sea of Canterbury, and other lyke places, & that the cannons were not ſo fit for popiſh purpoſes, would there not bee a great deale leſſe ſtomacke in thoſe men, to venture their liues, and very vnhand-ſome ſitting for the deadly man of ſinne. Theſe ſeas and Cathedrall cloiſters, are fit for their pompous dwellings, and the cannon lawe is the foundation of his throne. What policye can there bee to leaue anye thing in the lande which might either encourage, or entice, or any manner of wayes, ſerue, helpe, or ſtrengthen, the greateſt and moſt deadly foe & hoſtile enemy, which hir Majeſty hath, or can haue: and howe can wee long hope that our armies ſhall ſtand before our enemies in battell (though for a while God ſpare vs and call vs to repentance)

The Bb. ſeas & cathedral dignities with the cannon law, are entiſements to the Queenes deadly enemies.

pentance) as long as the greedye mindes of many Achams which luſt after the Babilonitiſh garment, and the wedge of gold, and the curſed and damned thing of the cannon Law, bee ſuffered and foſtered among vs.

But let vs goe a little neerer, may wee not ſee that theſe offices are fitt for Papiſtes, whome no reward (if we beleue D. Parry) can make true ſubiects: may they not be civilians, and doctors of the cannon law? may they not be Chancelors, and L. biſhops chief counſellours? may not they in their courtes, nay doe wee not ſee them daily to ſpare and wink at open recuſants and trouble honeſte poore men, and eſpecially thoſe which are readieſt, to detecte and bewraye their diſobedience to hir Maieſty? So the very order and nature of theſe vnnatural diſorders, is againſt the ſafety of hir Maieſtye. For whatſoeuer foſtereth the fitteſt inſtrumentes, to obey the bulles in the great day they look for, that muſt needes bee againſt the Queenes Maieſties ſafety.

Read the booke of his tragedy. Popiſh church-offices, cloakes for the Queens diſſembling friends.

But beſides that before ſaid, there is an other thing in the being of this corrupt church-gouernment: firſt the lack of teaching of youth: ſecondly, by theſe couloured offices a man may haue a popiſh ſchoole-maiſter, eſpecially if he can ſemble a little: thirdly, when ſome are ſecretlye intiſed and wauereth; who ſhall reſolue them? the vanity of ſome, and the ignorance of ſo many, (though a fewe no doubt, bee well able and meet) doth ſo driue them back, and make them ſtumble, that hardly can you heare, that by theſe anye bee drawen to their due and true obedience. But on the other ſide, the whole frame of Gods order is cleane another way. Firſt, al the officers and cannons, horſe,

Chriſts diſcipl. preventeth revolters from hir Maieſties obedience.

ſadle, and brydle is taken awaye. Secondly, a learned miniſtry, euery way to write obedience in their heart is heere ſeated. And as he that planteth a right & true catholick Papiſt, cannot plant any other, but a traitor in hart & conſcience: ſo he that by preaching frameth a true chriſtian, cannot but frame a true ſubject in hart and conſcience, when the preaching is the right waye to make true Chriſtians, many revolters may bee prevented, which otherwiſe ſwarme and grow into great nombers.

† By T. C. In the admonition to the people of Eng. pag. 77.

This ſaieth one, is [non cauſa pro cauſa,] a wrong cauſe, that for lacke of preaching the euill of reuolting hath hapned: ſeing it was not ſo, or ſo much in King Edwards dayes, or in the firſte ten yeares of hir Maieſties raigne, when we had not half ſo much preaching and a thouſande leſſe preachers: but the true cauſe is the euill hart of men, who heare the word of God vnreuerétly, the ſchiſme of the church, and the Diuel taking occaſion by ſciſme. Whome I meekely deſire to conſider, that the merciful providence of God, might, did, and doth wonderfully ſtay the hearts of the people, when it pleaſeth him, even without & contrary to meanes: yet by al reaſon, ſeing it is written, that without knowledge the minde is not good, and that the people periſh, where the viſion faileth, and the ordinarie means of God to inſtruct and bring into the way of truth, is the preaching miniſtery, it muſt needs followe that the lack heereof is ſome cauſe of their reuolting and backſliding. For inquire we into all men, and they will anſwere, ſo we did, becauſe ſo we were ledd and taught. And though the wicked hart of man and ſchiſme, and the Diuell be great occaſions, and ſometimes cauſes of ſuche thinges, yet the power of preaching

VVant of a learned miniſtery a cauſe of revolting. Prou. 19. 2. & 29. 18. Rom. 10. 14. 15

 is for the Queenes Maiest. safety
ching & the due administration thereof, is the means to preuent and bridle al these: as may appeare, in that the preaching is ordained to open the eyes of the people, that they may turn from darknes to light, & from the power of Sathan to God. Act. 26. 18. And how can any man in reason thinke, that teaching men obedience & truth should not more draw them to obedience and truth, than not teaching. And if God haue ordained it to do it, why should not the want of Gods ordinance bee a cause, that it is not done: as it is written, My people is destroied for lack of knowledge. Hosh. 4. 6. And whence is the euill hart of men maintained, and schisme fostered, & the Diuell occasioned to worke his will, but hence: namely, that the one is not taught diligently by preaching, and kept in order by discipline, and the other are let out at random for lack of them both. For if by Gods order things were squared, where were the scisme, and the dore for the Diuell: where doth the wolf prevaile, but where the shepe-heard sleepeth, and the dogg doth not bark, and why should we pray the lord of the harueſt, to thrust in labourers into his harueſt, Mat. 9. 38. if the want of such laborers, could be no cause of harm. For tryall heereof, looke on the country and parishes where preaching is by a standing ministery, and compare them with other, I could name some place of two thousand communicantes, where there is not a suspected papist, and hardly shall you see such a one tary in such a place, except it be in hope, through the popish disorders, to driue away him who is the meanes of the good subiects faithfull hartes. Secondly, if there had beene an Eldership joined with such a ministery, think you that there could haue beene so manye seduced as there are, and so many hanged, drawen and quartered

as there are? When the nature of our diſorders doth ſo negligently prouide a remedy, no maruell thoughe the Ieſuites preuaile as they do. Add hereunto, that by theſe diſorders, thoſe men are broughte into contempt, which haue written moſt for hir Maieſties right and labored with moſt profit, for the increaſe of good harty ſubiects.

Heere an other ſteppeth foorth and ſaieth, that in ſtead of thoſe you finde fault withall, you would haue a Pope in euery pariſh, and the Queene ſhould be ſubiect to your Paſtor, and that by the diſcipline, the juſt power of hir royall magnificence ſhalbe abridged, & in that ſenſe ſlaunder vs with the abuſe of the wordes of Eſaye, that Kings and Queenes ſhall worſhip with their faces to the earthe, and licke vp the duſte of the churches feete. Firſt conſider, that to be a Pope ouer one Pariſh, is farther from the crowne and power of a kingdom, than an Archb.or L.B. ouer many pariſhes and ſhieres, yea, Metropolitane of all England: And yet the Paſtour hath no Papall authority to doe as hee liſteth, but hath his voyce only as the reſt, and is ſubiect to the Elderſhip. Neither can he excommunicat without the conſent of the churche: but as Peter and Iohn were ſent by the Apoſtles from Ieruſalem, and Paule and Barnabas from Antiochia, and Iudas & Silas to Antiochia were ſent by the church: ſo euery paſtor is ſubiect to the churche and cenſure, as well as other men, ſaue onely that he hath an office that euerye man cannot haue. Then it is a ſlaunder alſo to ſaye, that we make hir ſubiect to the Paſtor, for whatſoeuer authority anyprince can haue ouer their ſubiects, that we giue vnto hir, teaching euery ſoule to bee ſubiecte to the higher power, neither is it to bee feared whiche

Eſay.49.23.

Chriſts diſcipl. diminiſheth not the Queenes ſupremacy.

1.Tim.4.14. Act.20.28. 1.Cor.5.4.

Act.8.14.& cap.15.2.22.

ſome

some men dreame of, for we affirme not (as god knoweth) that the homage that Esay speaketh of, is of anie such nature, that hir royall crown and dignity shoulde bee subiect to any man whatsoeuer, but onelye vnto Christ, which I am perswaded hir most excellent Majesty most freely, and of godlye zeale doeth imbrace: Namely, that Iesus Christ the Lord of life, is Lord of Lordes, and King of Kings, and that his lawes are to bee preferred, before all Princes lawes, and that they ought to bee obedient vnto them, and not contrary. Heereof it commeth to passe, that hir Maiestye counteth it no subiection to kneele down in the presence of a minister in prayer to God, to heare him preach, and admonish hir of hir duty, to deliuer to hir as from god the sacramentes, and by hir royall authoritye to command and enforce all hir subiects to doe the like, and in all other things to submit them-selues to the ordinance of Christ: and in doing this, hir royall Maiestie doth greatly honour the church, after the meaning of Esay, who speaketh in a borrowed speech from earthly potentates, to shewe the obedience and honour of Princes to Christ in the churche, and their care to aduance his church. So then, heerin hir highnesse worshipping God after his owne Lawe, and thereby making hir self as a member of the church and not head, and reputing Christ onely for heade, to whome in all things she giueth homage, and taking hir self only vnder him as chiefe gouernour ouer all hir people, to see euery man, aswel church-officers as others, to do their duty according to Gods law, hauing the lawful sword to punish them that do it not, & to defend their churches in their right, doeth leese no one little iote of hir princely supremacye, for she hath the honour of the Rom. 13. 1. 2.

2. Chron 2: 1. Chron. 28. 11, 12. 39. building of the Temple with Salomon, to see by hir royall authority euery thing done according to the patterne of God, and the Priests and Leuites to take their courses as God hath appointed, and with Ioash to cō-

2. King. 12. 4 8, 9. 2. Chron. 24. 4 9. mand the Priestes to looke to the repairing of the temple, and to proclaime in hir dominions, that men shal do after the law of Moses, and by hir authoritye with

2. Chron. 19. 8. Iehosaphat to set the Priestes and Leuites, and of the chief of the families, for the judgement and cause of the Lord: & for the establishing of hir supreame magnificence aboue all persons, the Lorde will giue vnto the harts of al sorts of people to do hir cōmandemēt, & of the rulers vnder hir, according to the word of the Lord, as he did for the aduancement of the throne of

2. Chro. 30. 6. 12. 16. Ezechias: so that by his direction and commission, the Priestes and Leuites did sanctifie themselues, to stand in their places after the manner according to the lawe of Moses the man of God. Out of all which I gather, that the discipline hindreth not, but that by hir supreame authoritye she may compell all the people to keepe the commandement of God, and the ministers to be, and do, after the law of Christ his sonne. And by hir commission she may haue, as she hath already, rulers and officers in euery shire and great towne, as commissioners in causes Ecclesiastical, to be as it were, hir eyes, eares, and hands, to hearken after the due and orderly proceedings of the ministers, Eldershipps, and Synods: to compell them to doe euerye thing after Gods word, by ciuil authority: and if need be, to punish them which handle Gods holy thinges out of order, and to force the people to bee obedient vnto the ordinance of Christ Iesus: so that she still shall remaine ouer all persons, in all things supreame gouer-

neſſe,

neſſe, (and hir ſelf, vnder none, but God in his ſonne Ieſus Chriſt) in that full and royall authority, ſuperiority, preeminence, ſupremacy & prerogatiue, which the Lawes already eſtabliſhed do nowe giue vnto hir, and hir Maieſties iniunctions, and the articles of the Convocation houſe, & other writings Apologeticall of hir royall authority and ſupreame dignitye, doe declare and explane. Now I ſay, ſeeing hir highnes doth acknowledge Chriſt to be hir heade, and renounceth the Pope, is it not for hir ſafety, by hir authority to ſet vp that which remaineth of Chriſts moſte holy lawes, and to banniſh all the Popes cannons? May not hir princely minde perceaue it to bee ſo, if ſhe remember that it is ſaid of Chriſt: By me Kings raigne, and princes decree juſtice: by me princes rule, and the nobles and all the judges of the earth. Prou.8.15.16.

An other reaſon may be drawen from the common effectes of the church gouernment. For if it be true, that a certaine Politick counſellour gaue to a heathen Emperour, Omnes imperiti & vitioſi, bono Principi ſuſpecti eſſe debent: that a good Prince may ſuſpecte & ſtand in feare of al ignorant and wicked men: then ſeing that both heauen and earth do witneſſe, that our ſoueraigne is a good prince, that church-government which breedeth moſte learned and good men is beſt, and ſureſt for hir ſafety. What our diſorders do breed all the world ſeeth, it maintaineth blinde guides, how can it make a learned people? and howe wicked men doe ſhrowde them ſelues vnder them, this one thing may ſtande in ſtead of many: that partly by colour of Law, they can ſo moleſt a good man that would teach them and make them good, and partly by commutation of pennance, licenſes, diſpenſations and tollerations,

Chriſts diſcipl. maketh learned and good men, therefore it is beſt for a monarch or king.

tions, any euill man eſpecially if hee be rich, can tell howe to eſcape their ſlender cob-webs well enough, that men are diſcouraged from preſenting or dealing any way againſt wicked men. And let a good miniſter once ſuffer a harlot to be preſented, ſhe is ſo reformed that ſhe wil haue two or three baſtards on in an others neck, doe the miniſter and the pariſh what they can to the contrary. But how ſuch ſhould or might be ſcourged out, with the through preaching of the Goſpel in euery church, & the good vſe of the diſciplin of Chriſt, and knowledge and wiſedome planted in mans heart, it may appeare by this, that for ciuill, wiſe, and good behauiour, compare them which are vnder continual teaching of Paſtors, with them that be further remoued, you ſhall finde a great difference. And how can it chooſe but nouriſh learning, when the wiſdome of the word ſhineth in euery church, by a ſtanding Paſtor, and Teacher? Will it not inflame mens heartes, with the bewty thereof? There ſhall you ſee yong & olde called from blindenes to light, from wickedneſſe to vertue and piety: muſt it not needs turne a great manye more, where it wanteth? Conſider what M. Fox

Booke of mart. pag. 1445.

laieth of M. Thomas Bilney of Hadley, that the ſame churche ſeemed in his time, rather to bee lyke an Vniverſity, than a poore towne of clothing. Tel me whether a Non-reſident, or idle & dumb miniſter can or hath done the lyke? and verely when men know their duties to hir Maieſty, it is the waye to make them doe it: but if they be not taught, how ſhall they know.

Chriſts diſcipl. an enemy to flatterers, who ſpoile good rulers.

But of all others, I finde that flatterers are reported of ſome to be moſt dangerous to the ſafty of a prince, as in the life of Alexander the great, when hee delte hardly with them that tolde him the truth, & yeelded

to

to flattery, to beare the reputation of Iupiters ſonne, he was neuer without one treaſon, or tumult or another, and in the ende, (as ſome eſteeme) poyſoned. Now the diſorders of our church, what are they, but a very maſſe of flattery, and a pit that caſteth out flatterers: for while men contrary to their own knowlege ſay all is well, and there is nothing contrary to Gods word, and that by ſubſcription and other means, they would driue men to allow of euery thing, & that this by order is ſo, that a man were better to ſweare or lie, (which are manifeſt breaches of Gods morall Lawe) then to breake one of theſe traditions, is not this to make vs, not onely ſecure, but to thinke that even the law of God is not comparable to ours. How may this indanger a vertuous Prince; if the Lorde by his grace did not vphold hir? Againe, if it bee ſuſpected that a man doe meane to ſpeake plainly, and truly before hir Maieſty, is there not order prouided by our diſorders and for their maintenance, that if it bee poſſible ſuche ſhall not come in place? Laſtly, thoſe great dignities and ſpirituall promotions may eaſilye beget flatterers. Mee thinketh I ſee a further ſore heere, than I can hādſomely expreſſe: I praye God to deliuer hir Majeſtie from all flattering, lying, and deceatfull tongues.

One thing more there is which maketh for the honour and ſafety of our noble Lady & miſtreſſe: namely, that by this meanes when al thinges ſhalbee reformed by Gods word, as it is certain that ſhe cānot haue more hatred than ſhe already hath of the wicked, ſo the Chriſtian princes of al parts wilbe a great deale the ſurer, and the league with them the more certaine, and that which is more, many wilbe drawne by hir example, being a monarch, and a mighty people, to go forward

Chriſts diſciplin furthereth the league with religious Princes.

warde in religion: for all wise and good potentates, must needs think, that this christian Lady and Queen increaseth much in zeale, wisedome & courage, and her people growe in the feare of God, and constancie in religion: therefore is it our best to make much of her and her people, & it is a shame for vs if we should not be as forward in zeale, and as valiant in the cause of God, as a woman & mayden Queene. Howe much wil these and such like thoughts and speeches turne to her immortal fame, & preſēt safty? for if it were honorable to king Iosias, from age to age, more & more to establish religion in the purity thereof: and that Solomon was noe longer honorable and safe, then he kept the same rule: howe much more shal it be for her renown and safety, to deale more wisely then Solomon the wisest, and to be as zealous as Iosias, who was for zeale as highly commende d as euer any.

Christes discipline no hazard to her majestie, nor Argument of inconstancie if she set it vp.

And here fal down two vayne & fond reasons, that if she shoulde reforme the Church, she should be reputed inconstant, and purchase greater hatred: for hatred, can there be greater then to seeke her life, and to robbe her of her crowne and dignitie? this hath bin sought after (al the worlde knoweth) by hatred, and can there be greater by discipline? al wise men wil also thinke that inconstancie is in going backwarde, & not in going forwarde. It is inconstancie to begin a-

Luk. 14. 28. 26.

building and not to make an end if one be able: and

Psal. 84. 7. Rom. 1. 17.

not to finish a good worke well begone is inconstancye, but this is the very nature of a christian, to growe from faith to faith from strength to strength, and from vertue to vertue, that we may appeare before GOD in Sion.

Concerning the nobillitie and comminaltye of this land

land, there is a greate cauſe both for the one and the other, to ſeek after diſcipline as God commandeth it: firſt the one leſeth a right in ciuil offices, & functions, for when it appertaineth not to the eccleſiaſtical functions to medle with workes meere ciuill, as is before declared, then doe they vſurpe vppon the temporall eſtate, to medle with theſe callings, which muſt needs be an injury, and therefore in times paſt (as lawyars ſay) there haue bin diuers lawes made to bridle this inſolencie, and it is a matter puniſhable at the ſeſſions, if they medle with any ſubject, to cal him before them or to put him to an oth, otherwiſe then in cauſes matrimonial, and of teſtament, but if they do not onely beare vppon their ſhoulder the commiſsion of peace and other great commiſsions, but alſo in their ſpiritual courts againſt lawe, call her majeſties ſubjects before them in matters which pertain to the ciuil judges, then it doth appeare that ſuch diſorderly gouernment is not to be ſuffered, as a thing plainly injurious to the nobillitie, and comminaltie: beſides, that howſoeuer peraduenture ſome godly Princes haue repoſed greate truſt in ſuch perſons, yet is it a greate diſhonor to the nobiſitie and gentillitie of this land, that there coulde not be wiſe and honeſt men ynoughe founde out amongeſt them to deale in ciuil cauſes, but that miniſters muſt be taken from the ſtudye of diuinitye wherwith they ought to beautifie the Church, to the ſtudie of lawe and exeeuting of commiſſions, for they which by the nature of their calling, and manner of bringing vp, they are moſt vnfit. And how can a chriſtian man delight in that gouernment, which by the nature thereof, wil take out of his chappel a learned wiſe and zealous miniſter, whome he knoweth to be

The third ſpecial reaſon.

Chr ſtes diſciplin giueth the right to the nobilitie & cominaltie.

Maſt. Lambert juſtice of peace booke. 2 cap. 4 pag. 338.

Chriſts diſcip. affordeth to al ſortes godly & lerned techers.

honest and of good conuersation, and mainteine in o-
ther places such as are cleane otherwise, may not al the
cominaltie haue litle delight in that dissipline, which
in one yeare coulde stop the mouthes of a hundreth
godly and faithful preachers, and not in thirty yeares
to roote out thirty blinde guides, otherwise then na-
ture it selfe and the meere blessing of God hath affor-
ded? Can they delight in that which contrary to lawe
can cal them for euery trifle, & excommunicat them,
which is to deliuer them to the Diuel, if they doe not
appeare? I will not here vse such tearmes which my
matter and proposition requireth, because I see the
people in their wound, and it is not good to stirr and
cherish an il sore, but rather to heale it, in as much as
God hath appointed an other way. Therefore we lye
here at her majesties feet, craving, begging, & humbly
suing, that shee woulde looke wel vnto her selfe, ten-
der the honor of her nobilitie, and haue compaision
vpon her poore people, who for lack of Christes ho-
ly disipline, haue greate cause to doubt of her safetie,
and to feare their own miserie, and to suspect the pre-
sent happines.

Christes discipline excomunicateth none for trifles.

Christes discipline good for children, and most equal and just for al persons.

What a godly thing were it, that the nobility & co-
minaltie had some helpe in every place by a learned
ministerie, euen in the infancie of their children, to
breede that feare of god, which might preuent worse
matters, which we see come to passe when the raines
are layed loose in their neckes, and there hath bin litle
dissipline? What a comforte were it that a man might
be sure, no licenses could steale away his daughter, &
what ease were it for the people, and readines to find
out the truth and perfection for Justice? that in causes
ecclesiastical a man might be censured in the Church
where

where he liueth: the wicked coulde not beare it out with chaunging or perjurye, neither woulde the innocent be so soone oppressed (as touching the nature of the thing, I speake not of the person) but euery one shoulde haue occasion to be delt withal according to sight, rightly and honestly.

Now we are to consider of the times of peace & war, here one speaketh soughtly & sayth, if your majestie shoulde set vp dissipline, you shoulde haue present rebellion. What might this man haue sayd vnto Luther, a poore simple Fryar, that set vppe the Gospel almost vnder the Alpes of Itallie, which remaineth so steady, that al the power of princes cannot take it away: and when diuers Popes who sought his life, and that with strong hand, died, he liued an olde man and ended his dayes peaceably. In the entrance of her highnes gratious raigne, there was more pollicy in reason, to haue soe objected against the setting vp of the Gospel, but nowe God be thanked, the case is altered, as I haue before shewed, I doe not doubt but that the liuely fayth, which her good & princely hart hath in Christ Iesus, and that royal magnanimitie which she hath alwayes shewed, if she might be let to see the certaine truth of the venerable doctrine of Christs discipline, would easily perswade her that she could not doubt, but haue as good successe with this, as with the first, & the long experience of Gods merciful and assured protection, nowe in a time lesse dangerous, woulde make a matter of so great necessitie, to be cheerefully sought for, and spedilye put in practise. Moses first brought the people out of Egipt, after he declared the lawe, and lastly erected the tabernacle, so I doe not doubt, but as God hath mightely blessed her,

The 4. speciall reason.

1518.

No reason to feare rebellion by setting vp of discipline.

her in the two first, hee will as greatly honour her in the last.

The Papistes looke for a chaunge soe longe as we want Christes holy discipline.

But mee thinketh this man in this case misseth the true rules of pollicie, for where the Papists are so full of plots, is it not because they are in hope that things will change? and why do they hope? but because they beholde the image of their father the Pope and hys markes: they thinke he is not so gone, but that if they did their duty, he might returne. Therefore they are busie, and many nets are spread for the feet of our innocent Princesse (whom God blesse and maintaine) and engins of diuers sorts are made to breake in sunder our peace. Will you bee without feare? With all speed, and yet with wisedome and vnderstanding, set vp Discipline & reformation that is amisse after Gods booke, and you shal see their hope wil be turned into feare, they will see Ierusalem so to be built, as a Citie at vnitie in it selfe, that when they behold it, they will marueill and be astonied, and suddenly driuen backe. Thus was it with the people of God after their captiuitie: they neuer had quietnes till Nehemias that worthie Prince arose, who though hee were neuer so much put in fear, that he was driuen to cause ½ people to work with one hand, & hold the weapon with the other, yet he neuer ceased til he had finished the wal, & made all things in his order about Ierusalē. Wherof, when al the enemies did hear, euen all the heathen that were round about, they were afraid, and their corage failed them, for they knewe that this worke was wrought by God, and shall wee, who by her gracious and godly gouernment, are brought out of the spirituall Babilon, into the fellowship of the Citizens and saints of God, doubt more of his blessing, if we should

Psal. 122.3. &.48.5.

Nehem.6.16.

striue

striue to garnishe gods Citie with this goodlye wall of Ecclesiasticall Discipline? should not all Papistes be forced to say, that the Lord hath done this? especially now, when he hath so wonderfully driuen backe our enemies. Iehosophat after that hee had escaped in the battaile where Ahab was slaine, and had bene admonished by Iehu the sonne of Hananie the Seer, for taking part with the wicked, gaue himselfe to reformation, and not onely in Iuda, but euen from Beer-sheba to mount Ephraim, hee brought the people againe to the Lord God of their fathers. What followed? could there any preuaile against him? No no: It is written, that the feare of God was vpon all the kingdomes of the earth, when they had hard that the Lord had fought against the enemies of Israell, so the kingdome of Iehoshaphat was quiet, and his God gaue him rest on euerie side. Shall wee thinke that the Lordes hand is shortned, if we be as zealous as he? Moses would not leaue a hoofe behind him in Egypt: did he speed any whit the worse in the end? and shall we thinke that if some Achitophel shoulde fortifie some wicked Absalom, to resist his liege Ladye and peaceable mother, that God woulde not stir vp a thousand Hushais to ouerthrowe all his counsailes? 2. Chro. 19. & cap. 6, 20. 29. 30. Exod. 10. 26.

Let vs remember wherein our peace consisteth, and the strength thereof: is it not in seruing of God, and walking in his commandements, and putting our trust in his mercy? Then must wee take heede of all those Baalamites, who vnder pretence of preuenting rebellion, giue craftie counsail for the diuell: to make vs careless, in our dutie towards God, that when wee refuse to goe forward, wee might fall backward: and then God proclaime warre against vs and say, if they

wil

Ierem. 12.17. Esay 57.21. 1.Kin.12.27. will not obey, then will I vtterly destroy and plucke vp that nation. And againe, there is no peace to the wicked saith my God. So was it with Ieroboam, who to establishe his kingdome ouer the ten tribes to himselfe and his posteritie: he altered the precepts of God and made two Calues, the one in Dan, and the other in Bethell, least the people going vp to worship at Ierusalem after Gods lawe, should rebell and fall away from him: but this turned to bee such a sinne, that it rooted out his house, & many other houses after him, and in the end, the whole ten tribes, whereof hee was king, were spued out of that land, soe dangerous a thing it is to chuse that pollicie, which is against gods lawe and commaundement.

Christs Discipline is for the wealth and honour of the realme.

Nowe in peace as one saith, small things are made great, riches & honour are multiplied. Let vs see whether these disorders doe not maintaine the contrary, I cannot say but God hath blessed vs in our peace with both, and yet I must say, that the state of our churches and church gouernement is rather a hinderer. First there lacketh that orderly seeing to the poore which were expedient, and men for the most part are left to themselues, so that by idlenes and libertie, great pouertie are among vs, which fal into many noisome thinges, which might very well be amended by Christes discipline. Secondlye there are among vs, suffered & nourished by order in Cathedral churches a cloister of idle men, who liuing vpon the goods of the Church and Common wealth, do litle or no seruice for the same. It is a heauy burthen in a common wealth to suffer men to liue in pleasure and ease like oxen in a stall, to doe almost no labour. For most of these (I wil not say all) doe litle or nothing, as by the nature

nature of this order they are occasioned? Is not this to be amended? they will say they are rewardes of learning, but it is scarce good pollicy (as I take it) that when men haue learning, they shoulde be maintained to idlenes, and put their learning to no vse. But they do preach, that is to saye, some of them sometimes doe preach, and some do hier others to preach for them. But to looke neerely to the thing, one man may do as much as all the orders of the house (in the place of the house) do require. Then if one of necessitie should be there, all the rest of the liuings might well bee spared for the helping of churches which haue smal liuings, and to further the encrease of learning.

But as touching honor, it may be that they would say, that wee should loose one estate, and so the Common-wealth decaied in wealth and honour. The honour of a Common-wealth standeth, not in an estate which is of an other nature, but in the honourable and wise cariage of true Common-wealth men, counsellours, Iudges, Iustices and Captaines. Now when their liuing should bee imployed to better vses, it would bee a greater honour, and riches of more profitable encrease. This would (say they) turne to the domage of the common treasure, which by first fruits in the remooue of L. Bb. and Cathedrall Prelates, is somewhat augmented. Not a whit: for if it were so that the money should be caried out of the land, as in times past it hath bin to that powling Citie of Rome, then it were something that were said, but seeing it is to bee bestowed in the land, it can be no losse. For in the conuaiance, that benefite might be reserued: yet I pray you, how did our treasure hold out, when that a great deale more was wanting, which hath come in

within these 80. yeares. If our forefathers in blindnes, thought nothing to much for the Churches aduauncement, neither almost had any ende in giuing their lands and goods that way, shall wee thinke that God cannot another way blesse vs as much, if we parted from a litle, for the competent and decent erecting of his ministery? but God be thanked, the Commonwealth (as I hope) may the rather be encreased: for if things be wisely handled, the Ministery may bee well and decently maintained, and yet there wil arise such a portion of good lands, to be bestowed at her Maiesties pleasure, as may make a large recompence by a yearely certaintie, and this will be a great deale more honor to our Common-wealth, to haue Gods house well and rightly built, and his seruants comely entertained, then for the making of one L. B. vnnecessarily, there should be a hundreth Bb. beside to the realme, as poore almost as beggers. It would be more honor & wealth to the realm, then to maintain a sort of idle, red or blew coats, to haue in euery parish, an honest, & learned B. who in a competent liuing would feed the poore, and by giuing and lending, keepe many a good Subject in heart, that he might be able to serue his Prince in time of need.

1. Tim. 3. 1.

Christes discipline cutteth of contention.

In time of peace, a great waster of prosperity is contention and strife, and many houses lie wast by such inordinate iarring and suites of lawe: here to let passe howe many suits are bred and fed by these disorders, as about aduowsons, priuiledges and presentments. This one thing wil shew the excellency of discipline, for the wealth of the Realme and quiet of subiectes, that the Church is to censure such a party, who is apparantly troublesome and contentious, and without reasonable

reaſonable cauſe, and vpon a meere will and ſtomack doth vex and moleſt his brother, & trouble the countrie. And the daily ſhowring dew of the preaching of peace, will bring foorth many counſellours of peace, and many, when they ſee that ſuch a thing is vncomlie, and to bee anſwered before the Church, will bee well aduiſed what ſuits they take in hand. Thus when the authoritie of the Churche and good preaching, cutteth aſunder the cords of diſcord, men muſt needs increaſe in wealth, and ſo at all times ſhall bee able to beare any burthen that the Common-wealth ſhal require, and this will bee a great deale better, then if the treaſure lay vnprofitably and without vſe in Coffers, and to the honor of the Realme farre more excellent, when men ſhall be in all places, found able to relieue themſelues and other.

Now as concerning warres, wee may learne of the children of this world, that it is the beſt pollicy to aduaunce the Lords holy Diſcipline, and that as well in the preparation for warre, as in the time of war it ſelfe. This doth altogether further our eſtate. The Bb. of Rome haue Seminaries erected, for the training vp of yong men in their abhominable errors, out of which, as out of the dragons mouth, there go theſe vncleane frogs the Ieſuits and Seminary Prieſts, who go about as it were, by night cloſely and ſecretly croking, at the conſciences of her Maieſties ſubjectes, to bring them from their dutifull obedience and ſubjection. Now in vvarre it is an ordinarye pollicye to haue a countermine, becauſe the enemie moſt commonly vſeth to vndermine vvhere he cannot vvel come nere in fight. So if vve had Diſcipline, and euery Pariſh his learned Paſtor, theſe creeping crokers would be ſo narrowlie looked

The 5. ſpeciall reaſon.

Christes discipline foreſtaleth all ſedition and rebellion.

looked vnto, that they could not haue any hole to hide their heads: and the people, would be ſo wel inſtructed in the knowledge of God in Chriſt Ieſus, and of their duty to their true Soueraigne, that al the frogs in thoſe mooriſh Seminaries, ſhould not be able once to moue them, and by this meanes, ſo prepared for war, if neede be, that whereas nowe there go a great many only with their bodies, and ſome only of a naturall loue to their Countrey, then would they goe with a reſolute iudgement, and of conſcience to God, they would willingly do any ſeruice, and that, which in this caſe is not ſmall, they would not ſo eaſily bee drawen after any great man, or meane man, to ſedition and rebellion. For how ignoraunt men, are like children carried with euery winde, all ſtate men do vnderſtand. Therefore, ſeeing as is already prooued, and al men by too too lamentable experience may knowe, that the nature of our Church gouernement, as it is now vnperfect, doth very ſlowly bring forth, true reſolute chriſtian men of knowledge: we may eaſily perceiue, that it is dangerous for the ſtate to ſuffer it in the Common-wealth, and to let the church bee ouer run with ſuch careleſſe and blind guides.

Quietnes in charges for war commeth by Chriſtes holy diſcipline, and willing ſoldiers.

Beſides this, when men haue knowledge and vnderſtanding, what is fit for Gods glory, and their duty at ſuch a time: they will not murmure and grudge at euery trifling charge, which commeth to paſſe, for the ſupplie of the warres, but willingly and cherefully, do any thing that may become good Subiectes, in caſes of neceſſity: But what I ſee both in this, and in the other for lacke of good teachers, maketh my heart to bleede, and my pen cannot vtter. Wherof thinke you, was it that Abraham had in his houſe, 318. men, ſo

ready

ready at an howers warning, to go with him to pursue them which had taken Lot, but by the good instruction & Discipline of his house, which he is commended for to haue, according to Gods waies? What made the Reubenites, the Gaddites, and the halfe tribe of Manasses, so willingly to leaue their wiues and Children, on the hither side of Iorden, and to go before their brethren against Canaan, & to bind themselues on paine of death, euery man to bee obedient to Ioshua, and to go whither so euer hee would send them? Was it not becausse they knew the Lord, and that Ioshua was appointed by him, to bee their gouernour? was there euer king prouided more royally of al store of good things, for peace and for war, then Solomon? Was there any at any time, that did more aduaunce Gods ordinances, then he did in the time, hee got all this aboundance? Who went forward more in al prosperity, and in all plenty and prouision for warre, then Vziah, so long as he sought the Lord God, in the dais of Zechariah that vnderstood the vision of God? but when his heart was lifted vp, & he presumed to break the order that God had appointed in his Church, hee became a pittifull leaper, and so for his transgression, lost his great honour, which he had of the Lord. See then, that it is good pollicy, for prouision of good and faithfull souldiers, and all manner of store of munition, for honorable seruice in war, to folow gods word, and his ordinances in the gouerning of our churches.

Gen. 14. 14. & 18. 19.

Iosh. 1. 12.

The keeping of Gods orders good for warlike prouision. 1. King. 10. 26.

2. Chron. 26.

In vvar it selfe, there is nothing more needfull, then faithfull obedience, vvhich vvhere can it be more truly found, either in Captain, or common souldier, then vvhere the conscience is catechised in the vvaies of the Lorde: vvhich if it bee vvrought by this, in the

Christes discipline best to make soldiers obedient.

things of preparation, it will be alſo as firme in the very time of vvarre it ſelfe: I vvill not ſay, but ſome thing is, and may be done, as the ſtate of the Church nowe ſtandeth, for God be thanked, there bee diuers good Preachers: but the queſtion is, of the beſt and ſureſt pollicie: If now then by a fewe, much good is done, what vvould it be, if euery congregation were rightly informed, and truly reformed? a thouſand to one.

Courage & patience by Chriſtes diſcipline.

In warre vnto obedience, there is to be linked courage and patience, courage to beare the aſſault of the enemy, his force and terror of warlike weapons, and patience to endure all diſtreſſes, pennury and ſcarcity. Now if men be not wel reſolued by good knowledge of their dutie, they will flie, for feare of the one, & fall to mutinies, for griefe in the other. Therefore if there be in euery congregation, a worthy teacher, hee will be able ſo to prepare their hearts, that they ſhall ſtand immooueable, with liuelines of ſpirit, to goe through the one, and with modeſt quietnes to go vnder the other: which thing is not poſſible to bee, where the order of the Church, ſuffereth or foſtereth ſo many vnfit and rawe ſchollers, which haue more neede to bee taught, then to teach others.

Againe, the preſence of an honeſt, wiſe, and graue Miniſter (the Captaines can tel) doth more then many freſh water ſouldiers do think, eſpecially in extremity, for he ſhall ſweetly comfort them in grief, mightily imbolden them in feare, meekly ſtay them in rage, and prudently preuent many euils. Hereof was it, that Ioab, that valliant warriour, when hee was beſet before and behinde, by the Aramites and Amonites, hauing deuided his armie, and ſet his battaile in araye, could and did vſe theſe words of encouragement: be

2. Sam. 10. 9.

ſtrong,

ſtrong, and let vs be valiant for our people, and for the cities of our God: and let the Lord doe that which is good in his eies. Hereof was it, that when Saneherib, king of Aſhur, beſiedged Ieruſalem with a mightye hoaſt, and ſent his ſeruantes to raile vpon God, and to make weake the hands of the people: There was great ſilence by the ſeruantes of Hezekiah that godly king, and no man ſtirred, for he had cauſed them to be inſtructed in the wayes of the Lord. 2. Cron. 32. Eſay. 36.

Laſt of al, that you might know how good a polliey it is, for ſtrength & victory in war, to haue the church ordered aright, with the proper offices, and proper works, namely what corage it may worke, and what good ſucceſſe it may bring in the end, conſider well the battel which Abijath the ſonne of Rehoboam had with Ieroboam the ſonne of Nebat. The firſt being king of Iuda bringeth into the field, 400000. able fighting men, the other being king of Iſrael had 800000. valiant men of war. Abijath ſetting his men in aray, calleth vnto Iſrael, and admoniſheth them to remember that they had forſaken their God, and therefore ſhould not proſper: amongeſt other thinges he commeth to this preſent point: and ſayth: Haue you not driuen away the Prieſts of the Lord, the ſonnes of Aaron and the Leuites, and haue made you prieſtes like the people of other countries, &c. And againe, but we belong to the Lord our God, and haue not forſaken him, and the prieſts the ſonnes of Aaron miniſter vnto the Lord, and the Leuits in their offices, &c. and againe. Behold, this God is with vs as a Captaine, and his prieſts with the ſounding trumpets to cry alarum againſt you. O yee children of Iſrael, fight not againſt the lord God of your fathers, for you ſhal not proſper, Ordering the Church aright bringeth ſtrength and victory in war. 2. Cron. 13.

per. Loe here what courage, and confidence, the true order of Gods miniſterie may breede and bring forth. in the day of a dangerous battel, let vs heare the ſucceſſe. Ieroboam cauſed an ambuſh to compaſſe Iuda behinde, ſo that the battel was behinde & before: but the men of Iuda cryed vnto the Lord, the prieſts blew the trumpets, and the people gaue a ſhoute: and the men of Iſrael fled before them, and were ſlaine with an exceeding great ſlaughter, ſo that there fel downe wounded of Iſrael, 500000. of choſen men, and Iſrael was brought vnder, and Iuda preuailed, becauſe they ſtayed vpon the lord God of their fathers. Oh happy ſucceſſe: oh wonderful victory, bleſſed is that people who can followe this example, to reforme themſelues after Gods lawe, and to order the churches with theſe holy adminiſtrations, & ſanctified works which God hath appointed, & to leaue the proude, antichriſtian, prophane, vncleane, lame, blinde offices and officers, of countries eſtranged from God, and the vnholy & defiled rites and ceremonies of the vnrighteous Babilon, from whence we are returned vnto the city of the liuing God.

The firſt ſpecial reaſon of the Church.

Let vs nowe looke vnto the church, and ſee whether al be well and ſafe: namely whether it were not better & safer to haue reformation after Gods word: the Church is called Gods houſe, the miniſters are Gods ſtewards, ſet in by him, and noe man is to take this honor except he be called, and thoſe he putteth in office haue talents, theſe worke the workes of God, both to ſpeake the oracles of God, and to miniſter of the abilitie which God miniſtreth, deliuering that which they receue of the Lord, & teaching the whole counſell of God that the church may obſerue whatſoeuer

1. Tim. 3. 15.
1. Cor. 12. 28.
Cap. 4. 1.
Heb 5 4.
Mat. 25. 14.
1. Cor 12. 6.
1. Pet 4. 10.
1. Cor. 11. 23.
Act. 20. 27.

euer Christ hath commaunded, & that without spott and vnrebukeable vntil the appearing of our Lord Iesus Christ. When therefore it is already declared, and al men may see that many offices, workes, & rites, are added to that of Christes out of the house of Anti-Christ, & that many of these, want that which Christ hath appointed, and that the house of God is daubed with vntempered morter of mans deuise, with hey & stubble not agreeing with the foundation, and that the church is his true spouse, and with vs is maimed, in many members, and her nakednes & woundes couered, with the filthy and stinking clouts and patches borowed of that damnable whore of Rome, Christes mortall enemie. I cannot tell howe it can be safe for our churches if they be not reformed, for if we be the temple of God, and he dwelleth amonge vs, we are to knowe, that he calleth vs to come out of Babilon, and to seperate our selues, & to touch noe vncleane thing that he may receiue vs: & if we suffer our lord Christ to stand and knocke at our doores, as it is sayd in the Canticles, til his head be ful of dewe, and his lockes with the droppes of the night: & we as halfe a sleepe and halfe a wake, are loath to goe out of our warme beddes, to put one our clothes, and to foule our feet: it may come to passe, that when we would open vnto him, he wil be gone, and when we shal seeke him, we shal not find him, and call for him, & he not answere: and that counterfeit watchmen, of the wicked Sinagogue, shall finde vs, and beat vs, as in times past, and take awaye the vaile of Christ from vs: then will wee thinke, that it had bene better to haue beene zealous, and opened vnto him, that he might haue come in, & supped with vs, and we with him.

Mat. 28. 20.
1. Tim. 6. 14.

Christ many waies calleth vs to reforme our churches after his word.

2. Cor. 6. 16.

Cantic. 5. 2.

Reue. 3. 20.

Christs church gouernment, best for vnitie and honour of the ministery.

To leaue out all other thinges, especially, because they are partly contained in the former reasons: there are two things, that men marueilously stand vpon, for the vpholding of this Antichristian lordlines, and vsurpation of Church gouernment: the dignitie of the Ministery, and the vnity of the Church: two thinges of very great waight, whereof the one is so great, that euery minister ought to looke very carefully to it, studying to shew himselfe approoued, a workeman that

2. Tim. 2. 15. Titus 2. 15. needeth not to bee ashamed, deuiding the worde of truth aright: speaking, exhorting, and rebuking withal authority: the other is such, that if it be not looked vnto, the contrary thereof, is the ruine and downfall of

Gala. 5. 15. the Church, as it is written: if you bite and deuoure one another, take heed least you be consumed, one of another. Now say they, if there were not L. Bb. the pore ministers would be borne downe, and made no account of, but they are a countenaunce and defence vnto them, and whereas, euery one would be maister, and doe as they list, by them, men are kept in awe, and things are made quiet: therefore you know not what you do, when you go about to pull them down. Surely, a goodly shew at the first sight, but not such as will abide the breath of God. Is not Christ sufficient, that hath promised to be with his seruants vnto the worlds end, to countenance and defend his ministery, as wel as he did three hundreth yeares together, when al the power of earthly authoritie was against it, and shall he need now a deuise which hee long since forbad: saying, it shall not be so with you, but he that will be gre-

Luke 22. 25. teest, let him be your seruant, especially, when hee hath reared vp the christian magistrate, to bee a nurse-mother to his church, and to defend all the ministers for well

well doing, as ſhe doth all other ſubiectes in their callings: and is not Chriſt by his owne order, as wel able to keepe his church in vnity, as by that which hee abhorred: and may not alſo the ciuill ſword (if need require) helpe to bridle the inſolent and vnruly?

But in very deed, theſe men are greatly deceiued, who thinke, that either vnity, or good miniſters, are furthered by their lordſhips: for as their callinges are not of God, ſo they countenance ſuch as are like them ſelues, corrupt offices and workes, Cathedrall churches, non-reſidence, pluralities, dumb Idoll miniſters, &c. Theſe, if they ſubſcribe, and ſhewe them ſelues conformable, though they ſlay neuer ſo many ſoules, ſhall be borne out, and countenaunced to the vtmoſt. I would we had not too lamentable experience: what a countenance is this? that though a man liue neuer ſo honeſtly, preach Chriſt neuer ſo ſoundly, wiſely, and profitably, yet if he anſwere not their expectation, in that baſtardly gouernement, and canonicall obedience, he ſhall be as much regarded, as though he were the vileſt man aliue: and I would it were not true, that very wicked men are maintained, while good men are put out, and can any thing bee more to the contempt of the Miniſtery & rent of the church, and making of ſeiſme, then when men are quiet, and follow their calling, with great care of the peace of the church, they ſhould be called forth to ſubſcribe, to humain conſtitutions, as vnto the boke of God: & without due time of examination, conſideration, & reſolution, to be ſuſpended or depriued, and toſſed from court to court? what can make the goſpel more hated, then to ſee bad fellows, & dumb Idols to be ſet free, with credite and commendacion, & they that haue woon many to the

feare of God, & duty to her Maiesty, by diligent preaching: euen against the law of God and man, to be intangled with troubles, torne and turmoiled with diuers molestations.

And is this the fruit of vnity, that is pretended? to beginne the quarrell with the quiet, and to pursue it with all violence, to make them, who in towne and country were very greatly at vnity, tooke sweet counsell togither, for the profiting of the church, to be now sundred as strangers? O Lord deliuer my soule from such honour and vnitie, and deliuer thy pore seruants from such bondage and contempt, and thy Churches from such reproches and disturbance.

But if these disorders were remooued, and Christs Discipline planted, where were all these mischieses? they would be throwen into the bottome of the Sea: then would be the glory and beauty of the ministery, in the true worke of euery calling, and the power of the spirit, which accompanieth the same: then would be the vnity of the Church, when their causes of contention should be taken away, and the house of God, ioyned and built with the right stuffe & gold of God, and Gods grace in the middest of it. Then should the Papist quaile, to see the glory of Christes kingdome: then should the Annabaptist waile, that he hath abused Gods people: Then should the Atheist be forced to stand amazed, at the woonderfull brightnes of the chast and holy spouse of God, looking forth, as the morning, faire as the moone, pure as the sunne, terrible, as an army with banners: For this I hope, all deuines will grant me, that there neuer was, or can be in the church, by the members thereof, any dishonour, scisme, disorder, or disquietnes, but by the breach of

Christs Discip. taketh away the cause of contention, &c.

Cantic. 6 9.

All disorder & scisme, by breaking Christs orders.

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the law, and order of Christ: whereof, in all the complaints of Gods spirite, you shall finde these, and such like phrases. Diuisions and discensions, contrary to the doctrine ye haue receiued. I haue receiued of the Lorde, that which I also deliuered vnto you. Withdraw your selues from euery brother, that walketh inordinatly, and not after the instruction which hee receiued of vs. As many as walke acording to this rule, peace shalbe vppon them. It is not the perswasion of him that calleth you, you haue made the commaundement of God of no authority by your traditions: & such like: therefore I may boldely holde, that Christs Church gouernement is best for the Church euerie way, and namely for the honour and vnitie thereof.

Rom. 16. 7. 1. Cor. 11. 18. 22. 2. Thes. 3. 14. Gal. 1. 6. 16 cap. 1. 7. 5. 8 Math. 15. 6. 9. 2. Tim. 4. 3. Reuel. 3. 14. 20 Iude. 3. 4.

And here I most humbly beseech the reuerend fathers, by the mercies of God our father, by the consolation which is in Christ Iesus our Sauiour, & by the fellowship of the spirit, by whom we be renewed, setting apart, al affection to themselues, and faction with others, in a simple and single eie, to consider these few things. First, that seeing by themselues, in their publike sermons, and writings, and other bookes, set forth with authority and priuilege: The seekers of reformation, may learne, that the gouernement and direction by Gods worde, preuaileth more, than any deuise of man: and that there are infinite examples, of vnarmed men, who obeying gods commandements, haue scatered the most puissant armies of the infidels, and of most mightie Emperors, who for mingling somtime, and sometime chaunging the precepts of the Lorde, with their inuentions, haue com vnder most vile bondage: And ℣. wher the people are not taught, they can not serue God, the Prince is not so dutifully obeied,

An humble speech to the Bb.

Sermons of Thomas, B. of Lincolne pag. 5

Antimaninus page 26.

D. Sonis in his treatise of deciding certaine questions. pa. 8 D. Bilson in his defence of the Queenes supremacy part 2. pag. 233.

the rebellion in the North is proofe of that. And that this authority which you haue, was not ordained by the cõmandement of Christ, for his Apostles, but by sufferance of other Bb. and that onely with this prerogatiue, that in all doubtes of doctrine or discipline Archbb. and patriarks might assemble the rest of their brethren, or consult them with letters, & see that obserued which the most part of them determined. So that the Bishops are greater, then Ministers or Elders, rather by custome, then by any truth of the Lords appointment, and ought to gouerne the church in common, and that there is described out of Gods worde, a certaine order of gouernance and forme of Ecclesiastical discipline, which ought to be obserued in euery Church, if it be well ordered: which by desire of impunitie, and libertie to sin, is long since decayed. And seeing we haue most plainely and perfectlie teaching, the whole disciplin out of the word of god, & ancient writers, and Cannons of the Church, translated into the Englishtongue. Peter Martirs Common-places, Caluins-Institutions, Bullingers Decads, Bezaes confessions, the Apoligie of the Protestants of Fraunce, and diuers others: Whereof, some I haue seene lying openly to be read in some of your gret chambers, some are commanded to bee studied, by the vnlearned ministery, and all printed with publike allowance. Here I say, you are to consider, whether it be equal and iust, for you to do contrary to your doctrine: to punish others for seeking humbly, that reformation in Discipline, which by your meanes, they haue learned to be according to Gods worde: or what comfort you can haue in your consciences, (if God should but a little call you to account) to stand so stiffe for that, you cannot

Luther on 1. Pet. 5. ver. 2.

M. Nowel in his Catechisme fol. 40 B.

Keeping out of Christs Discipline, little comfort to the Bb.

not but confeſſe to bee of mans cuſtome, againſt that which was of Chriſts inſtitution. And laſtly, whether you can be ſayd to haue a care of the ſafety of her Majeſtie, and the good floriſhing eſtate of this land, eſpecially now, when God calleth vs vnto repentance and reformation by many troubles, when you do ſo ægerly fight for that, which made the mightie Emperors, vile ſlaues, and that againſt ſuch a thing, as made the naked men great conquerours.

Secondly, ſeeing that nowe thirtie yeares, taking vpon you, the gouerning of all the Churches in England, you haue put out more godly, learned, and zealous Miniſters, for your owne traditions: then you haue remooued, of other vnfit and vngodly, for breaking Gods commaundements: and that S. Paule hauing but a while preached at Creta, an Iſland of an hundreth Cities, left Titus there after his departure, to ſet all things in order, and namely, a learned miniſtery in euery Citie, (and that without helpe of the ciuill Magiſtrate) appointing him to ſtaye but till winter, and then to come to him to Nicapolis. Conſider I beſeech you, that in ſo many winters and ſummers, in this little Iſland, you haue done ſo little good, and cry out ſtill, it is impoſſible to haue a learned Miniſterie, when you haue the moſt renowned Prince in the world for religion, to backe you with ciuill power and countenance. As it is to her immortall fame, to giue you this libertie & authority, thinking it not to much to aduance you to great dignity and honour: ſo, wey with your ſelues, what may bee thought of you, that haue ſo meanely diſcharged the great truſt committed vnto you.

Litle good in 30. yeares by all our Bb. gouerning.

Titus 1.5. cap. 3.12.

Thirdly, where you ſaye, that the godly ſeekers of reforma-

The godly seeker of reformation, contend not for trifles.

reformation, contend about trifles, (which is not so) and that they ought not for small matters, to disturbe the peace of the Church, and prouoke her Maiestie. Consider I pray you: whether that, when you doe so earnestly stand to maintaine them, and are not as earnest against the greater offences, suffering thousands of soules to perish, by ignorant ministers and non-residents, you tithe not mint, and leaue out the waighty matters of the law, and whether you ought not for the peace and good of the Church, to yeeld to your

Gen. 13. 8. 9.

brethren, in that you count smal matters (as Abraham did to Lot) especially, seing you cannot deny, but that they seek that which God commandeth, & refuse that which is of mans ordinance, & that, not as new fangled heads and singular, but with the agreement and consent of most approoued, both olde and new writers, and as most reformed Churches haue also determined and practised. Consider I beseech you herein, whether the word of God went from you, or came

1. Cor. 14. 36.

onely vnto you, and that when in so many years, you haue found these thinges to be inconuenient, it were not your duty, to do as the Apostle saith, that in lawful things, which were not profitable, he would not bee brought in subiection vnto any thing, which while you neglect: Consider I pray you, whether it bee not you, that disturbe the peace of the Church, and prouoke the good and peaceable minde of our gracious Soueraigne, against your brethren, and that you haue not neede to take heede, least the maister of the house come suddenly vpon you, and find you beating your

The Bb. make themselues slaues to their owne orders.

1. Cor. 6. 12.

Math. 24. 49.

fellows, and seperate you, &c.

Lastly, wheras you mistrust some Machiauilian plot, by deepe sleights, to maintaine this contention, for

the

the bringing forth of diuers miſchiefs, noyſome to religion and godlines, and hurtfull to your ſelues. Conſider I beſeeche you, whether it bee not in you to preuent it: For if you would leaue diſcountenauncing of your brethren, for that which you call ſmall matters, and ioyne with them in humble ſuite to her Maieſtie, to take away all the ſtumbling blocks of offence, or at leaſt wiſe, obtaine ſome godly toleration, if you wold not leaue your brethren, nay oppoſe your ſelues, ex profeſſo, againſt them, and haue your eares ſo open to popiſh information, and malicious accuſation, and force them by oth, to be their owne accuſers. Yf you could ſee what it is, to bee ſo highly commended, by open recuſants, and deſperate Atheiſts, and that the worſer ſort of people, vnder the ſhadowe of your proceedings, begin to make an head, and to bee ſtrong againſt the goſpell, and the ſincere profeſſors thereof: you might eaſily cut in ſunder, and breake to powder, all the pollitike reaches which you feare: For what is it, that the ioyned labours of faithfull brethren might not do? But when you make light of theſe things, wey with your ſelues I pray you, whether you haue not great cauſe to ſuſpect, your own inconſiderat doings, and to feare, if God preuent it not, your dealing with your brethren (as Eliab with Dauid) be not voluntary inſtruments of your own ouerthrow, and of the goſpell, while you weaken your ſelues, by cutting of frō you, your faithfull brethren, by vniuſt ſeperation, and that (which many men bewaile, when they beholde the increaſe of your giftes, and other your dealinges) whither it be not fulfilledin you, which is prophecied againſt them that teach the feare of God by mens preceptes, namely, a ſtrange worke and a woonder: The

Admonition to the people of Eug by T. C. page. 155. Antimartin. page 24. 25.

It is in the Bb. to remedy many miſchiefs.

Luke. 6. 26.

1. Sam. 17. 28.

Esay.29.13.14 wisedome of the wise shal perish,&c. I pray God giue vs all grace, that we be not wayward conceited, and opiniate by contention & vaine glory, prouoking one another, and enuying one another, but that our care may be vnited to tender the yong lambes, for whome Christ Iesus our Lord and Sauiour, did shed his most precious bloud.

The end of the speciall reasons.

Seeing then, that the Discipline of Christ, doth most properly teach euery soule to execute and practise good lawes, both for the constant doctrine, continually taught, & also for the Eldership being at hand, without charge of penaunce, reforming the disobedient, and that the other gouernment ministreth lesse able men, and practiseth the censures a far of, by a person vnfit, with chaunge of penaunce, and that wicked men, loue this, and hate that, and that this kepeth out good men, and that helpeth them in: seing, by the orders of Christ, the Queenes safty is best prouided for, being a thing of obedience vnto prosperity: and by it, al the helpes of Antichrist be remooued, and the other orders, haue alwais hurt the lawfull authority of princes, and to be chiefe B. in one countrey, is all one, as to be chief Bishop in one Empire, and these haue hurt kings, as well as our Popes the Emperour: and that by the common law and these offices, there is a hope left, for the deadliest enemy to her Maiesty to enter in, & that Papists (who in conscience can neuer be true, nor by rewards bee made faithfull) are fit for such offices, to couer themselues and others, that for lacke of teaching, and by licenses, the breed of Papists is not hindred, neither can the doubtfull be euery where resolued, and that Christs lawes do take away all these, and make faithfull and obedient subiects, keeping out the recusants,

recusants, and bewraying the Iesuits, and that the ill orders do hardly intreat the doers of such good works and that Christs Discipline, doth giue all kings their iust titles, prerogatiues, and dignities ouer all persons in their dominions, and that in all causes, keeping out al ignorant, wicked, and flattering men, making strong & league with christian Princes, to her immortal fame, and feare to the enemy, seeing that by this holy discipline of GOD, the Nobility and Comminalty haue their right: are freed from diuers wrongs and disturbances, receiuing comfort to themselues, & their children, being terrible to the wicked, & easie to the godly: seeing that by Discipline, there can be no feare of rebellion, but a sure confirmation of peace, when all hope shall be taken away from the knowne aduersary of recouering strength in this Lande, beholding the Lords hand to prosper this worke, and that the Lord shal not be prouoked against vs, for our disobedience: and that by this, the wealth and honour of the realme are increased, and contentions, and brawles, and vnnecessary pleas preuented and alaied: & that idle men, of all sorts, might be set in order, and poore men greatly comforted. Seeing that this maketh best for war, as in the preparation to preuent all seducers of the dutiful subiect, and by instruction, to make men resolute, in the right. so that they wil not be drawen after great or small, nor murmure at any paines, or charges reasonable, but be alwaies willing, ready, and cheerefull to serue her Maiesty: and that GOD hath giuen them great store of munition, and faithfull souldiers, who followed his ordinaunce, and punished the contrary, and that in the war it selfe, it maketh courage to fight, and patience to beare extremities, vnited to iust obe-

dience of the Magiſtrate, making Princes in time of danger bold and confident, and in the end victorious.

Laſtly, ſeeing that Chriſt hath ordained all manner of offices and workes of his Church, for the right ordering and eſtabliſhing thereof: and therefore it is vnneceſſary, and an vngodly thing, prouoking Gods anger to defile it with the things of Antichriſt, and that Chriſt doth call vs to repentaunce, and that hee hath promiſed ſufficiently to defend his Church in honour and vnity, by his owne order and meanes by him appointed, and hath added for that purpoſe, the ciuill Magiſtrate, and that by theſe diſorders, all diſhonor to the good Miniſterie, and diſturbaunce to the Church hath bene broched, and neuer any diſhonor, confuſion, or diſquietnes, did or can come to the Church, by the members thereof, but by violating the ſacred lawe of Chriſt. I beſeech, and humbly mooue your honors to conſider, whether it be not the beſt and ſureſt pollicie, for our eſtate in England, to reforme all diſorders after the worde of God, and to ſet vp that Church gouernment which Chriſt hath ordeined, and the Apoſtles practiſed and no other.

The laſt proofe taken from the iudgement of Chriſt.

Nowe, if in ciuill pollicie, all that I ſayd were nothing, (which I am verily perſwaded is not ſo) yet vnto Chriſtians, there is further matter, and more reaſon for vpholding of that diſcipline which God ordained

Rom. 10. 9. 1. Tim. 4. 8. For we by profeſſion (if wee bee not counterfeit) by beliefe alſo of the heart, looke not onely to haue promiſes of this life, by Chriſt our Lord and ſauiour, but

2. Cor. 5. 10. alſo of the life to come, and do know that we ſhall all

Act. 10. 42. appeare before the ſeat of Chriſt, who ſhall come againe to take account of his ſeruants, & of euery man,

Rom. 2. 6. and render vnto euery one according to the workes

which

which he hath done in his body, either good or bad, and that these are to bee iudged by the lawe of God, & not of man: Therefore, when we know these things are the commaundements of God, and that such as continue obstinate in the breach thereof, without repentance, shall not inherite the kingdome of heauen: it were not good pollicy for vs to obtain a litle peace, wealth, honour, and ease in this world, to purchase al miserie, disquietnes, anguishe, shame and torment in the world to com, for loue of our bodies, to leese both body and soule: for an earthly crowne, to leese a heauenlie, for the pleasures of sin for a season, to leese the pleasures of the righteous God for euer, and to auoyd a light and momentany affliction among men, to leese an eternall & exceeding waight of glory: when kings of the earth, great men, rich men, and the chiefe Captaines, the mighty men, and euery bond man, and free man shall couet to hide them selues in the great and terrible day from the lambe: when hee that hath not on the wedding garment shall be speechlesse, and the euill seruant and slothfull, shall haue his tallent taken from him, and such as thinke he will deferre his coming, and begin to smite his fellowes, and eat & drink with the drunken, shall bee cut off and cast into vtter darkenes: when the beast and the false Prophet shall be taken & cast aliue into the lake of fire, burning with brimstone, and all vncleane thinges whatsoeuer, worketh abhomiuation or lies, shal be kept out of the holy and heauenly Ierusalem, and they that adde or take away from Gods booke: shall haue the plagues therein written, and leese their part in the booke of life, when the lord Iesus shal shew himselfe from heauen, with his mighty angels, in flaming fire, rendering ven-

Iam. 4. 12.
1. Cor. 14. 37.
Rom. 16. 26.
1. Tim. 1. 9. 10 11.
Gal. 5. 21.
Luke. 16. 25.
Rom. 2. 9.
1. Cor. 9. 25. 27.
Heb. 11. 25.
2. Cor. 4. 17.
Reuel. 6. 15. 16. 17.
Math. 22. 12. cap. 25. 26. 28. cap. 24. 48. Reuel. 19. 20.
cap. 21. 10. 27.
cap. 22. 18.
2. Thes. 1. 7.

geance vnto them that do not know God, and which obey not the gospell of our Lord Iesus Christ, which shallbe punished with euerlasting perdition, from the presence of the Lord, & the glory of his power, when he shal come to be glorified in his saints, & to be made marueilous in thē that beleeue: then shall it be found the best and surest pollicy, to haue heard Moses & the prophets, & beloued son of god: then shal it be known that the temple of the Lord is built vpon the foundation of the apostles & prophets, Iesus Christ being the chief corner stone: and that he hath giuen gifts for the gathering together of the saints, for the worke of the ministery, & for the edification of the body of Christ, til we all meet togither, in the vnity of faith, and knowledge of the sonne of God vnto a perfect man, and vnto the measure of the age of the fulnes of Christ.

Luke. 16. 29. Math. 17. 5.

Ephes. 2. 20. cap. 4. 11. 12, 13.

The second part of ỹ booke answering the obiection, of prouision for the learned ministerie.

Nowe, while wee of good and single meaning, open the necessitie of reformation, other which neuer peraduenture deserued any thing of the Commonwealth, stand gaping to run away with the spoiles, of such goods as may bee well bestowed, vpon the great need of many churches. I haue thought good therefore, partly, because it may appeare, that in this stile, I shout not against any mans person, or enuy or desire his goods: and partly, because it seemeth amongest many, to be a great obiection: how sufficient liuings should arise, for the maintenaunce of a learned Ministeric: and especially, that it is high time to consider of it, before that by leasing, chopping, and changing of such things as might supply the want, it be made in deed a hard matter, which as yet, may very well and easily be done. I haue thought good (I say) and appertaining to this treatise, to shew a way how, the Churches,

How liuing may be had for a learned ministery is a great obiection

ches may haue ſufficient liuing for an able miniſtery, wherin as in the reſt: I only make an humble motion, & as it were, the light opening of a window, put your wiſedomes in minde of this thing, which I take to bee one principall matter, worthy conſideration, knowing that with farre more deepnes of iudgement, and ſoundnes of counſell, you are able to enlarge, either where it wanteth, or to cut of where it aboundeth.

Reprint of 1641 began here.

Two thinges in this, I hope I ſhall not neede to ſtand vppon, that is, firſt to ſhewe that there are many mean liuings for miniſters, partly by impropriations, and partly by the littlenes or ſituation of the pariſhes, for this is in the knowledge of al men very cleare, that there are diuers liuinges, that are not worth aboue 20. markes yearly, ſome twenty pounds, which come nothing neer that competency, that were fit for the man of God: who in this laſt age, not hauing gifts extraordinary, is driuen to ſtudy much, and thereby his charges be increaſed, by buying of books and order of diet, & ſome thing for the decenſy of that calling, would be conſidered in the comlines of aparrell and houſeholde, that it bee not contemptible, and laſtly, it is required, that he ſhould keepe hoſpitallity, all which, by many degrees cannot come ſo low as twenty marks or twenty pound, as if we looke vpon the proportion of Gods prouiſion vnder the law, which the holy Ghoſt teacheth to be our paterne 1. Cor. 9. 8. 9. 10. it may appeare: there ſhall wee find, that for the maintenaunce of the Miniſterie, they had not onely the tenthes and conuenient dwelling places, but euen all the firſt fruites, and of all offeringes of diuers ſortes, and they vvere bound to three feaſtes euerye yeare, (beſides euery newe moone and Sabbaoth) wherein euery

Many meane liuings for miniſters.

1. Tim. 3. 2.

Miniſters ought to haue very good maintainance. Num. 18. & 28

Deut. 15. & 16 & 12 Leuit. 23. uery male was to appeare before the Lorde, but hee might not come emptie: yet in al these, and many mo charges, they prospered, though it seemed neuer so chargeable, so long as they willingly serued God after his order, and for so much as our land, by the blessing of God, may well be accounted among the fertile and rich soiles of the world: I hope we are not so vngratefull, as to recompence God, with a vile and base entertainement of his seruaunts, vnderstanding very well, that it is a small matter, that the Minister should reape carnall things of them, vpon whome they sowe spirituall things.

1. Cor. 4. 11.

The other thing, which I trust I shall not neede to stand vppon is this: that seeing there is neede, and that very great, that the ministery should be better prouided for: It were the dutie of the Common wealth, to conuert those thinges (which by their foundation were first ment and ordained for the seruice of God, and now haue bene, and are in the opinion of al men bestowed to that vse) in the time of reformation, should be kept for that very vse, that the reforming of things be not thought rather a bait to feede our bellies, then to proceed of any godly zeale, or loue of religion, for who would not thinke it a plain mockery of God, and a scorne of godlines, that men going about to beautifie the Church, should rob and ransacke the same: and pretending to further the seruice of God, should giue occasion to prophane it? This were the most diueliſh pollicy in the world, and the onely ingen almost, to ouerthrow both Prince and people: For God saith, if men offer the blinde and the lame vnto a prince, hee would not be content, nor accept the person, and shal we thinke that God can put it vp at our handes, if the

The Church liuings are to be bestowed one the ministers.

Mal. 1. 7. cap 3. 9.

things

things of his holines ſhould be lightly regarded, & that his embaſſadours ſhould bee ſo ſpitefully ſhauen, and their coates cut off to the middle. No, no: hee will not take it in good part: for in the zeale of his wrathfull indignation, hee pronounceth ſuch men accurſed, with a curſe, becauſe they haue ſpoiled him, and maketh the heauen ouer them to ſtay it ſelfe from dew, & the earth to ſtay her fruit, becauſe his houſe lieth waſt. I hope rather we will hearken vnto Solomon, who ſaith: Honour the Lord with thy riches, and with the firſt fruites of all thine increaſe: ſo ſhall thy barnes be filled with aboundance, and thy preſſes ſhall burſt with newe wine. Be it far from vs in ſo cleare light of the goſpel, we ſhould be ſlower in this duty, then our forefathers, who did they know not what.

2. Cor. 5. 10. 2. Sam. 10. 4.

Hag. 1. 9. 10.

Prouerb. 3. 9.

The matter then I will ſtand vpon, is the thing which may thus be imployed, what it is, and how it is to be ordered: The firſt point what it is, may partly bee vnderſtood by that which is already ſpoken: for I meane the Archbb. and L. Bb. liuings, and al the Cathedral churches, houſes and lands, & whatſoeuer profits adioyned excepting the free ſchools, & alms houſes, or ſuch like, which vnto ſome of them belong. The nature of reformation, as may appeare by that which is already declared, and the good of our land requireth, that theſe dignities or ſpirituall promotions, which are not of Gods planting, ſhould be pulled vp by the rootes, & the men of thoſe places (ſuch as are fit for learning and reuerend behauior) applied and tied to ſome congregation, where they ſhould labor to feed ſoules: then would there be many a faire pallace voyd of a maiſter, and goodly houſes, churches, and lands voyd of owners. Here I take it to bee the duty of the common wealth to keepe theſe

VVhat may ſerue to make ſufficient liuing for a learned miniſtery in England.

liuings ſtill for the maintenance of the Miniſtery, ſeeing there is a very great need of them, and to chaunge onelie the order and manner of the applying: that whereas before they ſerued to vpholde a lordly pompe, idlenes and brauerie in ſome fewe: they might nowe by a wiſe and godly diſtribution, be communicated vnto many: for the benefite of many Churches. The lands, houſes, and pallaces may be ſould, and the money beſtowed to the redeeming of impropriations and increaſe of ſmall liuings: and ſurely, this is of all other moſt equall, that where the people do pay their tenthes vnder the name and proprietie of the Churches vſe, they ſhould bee ſo applied indeede. And againe: ſeeing the corruption of our time, hath made impropriations, as fee ſimple landes, they which haue reaſonable recompence for the value of them they poſſeſſe, ſhould by no meanes thinke them ſelues iniured. It is no reaſon that ſeeing the people do already ſtand burdened with ſuch a great charge, that they ſhould bee oppreſſed with a ſecond, eſpecially when there is a meanes to relecue them. And it is againſt all conſcience, that the Miniſterie ſhould be left without iuſt and comely prouiſion & maintenance.

Forſlow not the time till the B's. and Cathedrall Prelates haue waſted all.

But of all other, it were moſt vnwiſe, and vngodly, to foreſlowe the occaſion, eſpecially when the Commonwealth was neuer ſo rich, by yearely fruits and commodities. And it is yet more horrible wickednes, that priuate men (although peraduenture ſome of them haue done ſeruice) ſhould preuent the Church, and commit ſo great ſacriledge. For if they deſerue, there is ſufficient beſides to reward them. There is no good Chriſtian, or man, either of valure for fortitude, and wiſedome, or of eſtimation for religion and honeſtye, or of any good name for iuſtice and clemency, can bee of ſo baſe and

ſeruile

ſeruile a mind, as to grope after the ſpoile and hauocke of the Churche, or to ſuffer himſelfe to bee rewarded with thoſe goodes, which ſhould by all reaſon and conſcience, be imployed to the ſeruice and immediate honour of almightie God: But I hope theſe ſpeaches ſhall not neede, and that the example of Nehemiah that honourable and zealous Prince, will bee followed in this caſe, he hauing the feare of God before his eies, being twelue yeares gouernour ouer the people that returned from Babell: when his labour was to builde the wall of Ieruſalem, and to ſet vppe the puritie of religion: that hee might giue good example to the Princes and Rulers, and that the people might no way bee ouer charged, that ſo the buſineſſe of the Lord might go chearefully and proſperouſlie forward, as it did indeede. Hee not onely tooke nothing to him, which was due vnto him, as hee was chiefe Gouernour, but alſo ſpent of that which he had of his owne, for the common charges of the wall, and fedde many at his table, lent his money to the poore, redeemed them that were captiue, and cauſed his ſeruaunts to doe the like in their place, and that all of them came to helpe forward the worke. The example of Iehoaſh King of Iuda, is very memorable for this purpoſe, when the prieſts had neglected the repayring of the decaied places of the Temple (notwithſtanding the Kings commandement) till the three & twentieth yeare of his raigne. The charge and money for that buſineſſe was committed to others, who were ſo farre from gaining by it, that they ſhewed ſuch faithfulneſſe in doing of it, that it was not thought needfull that they ſhould giue any accounts of their dooing. If euer it pleaſe GOD to giue reformation amongeſt vs, I pray God that this mercy in framing of the heartes of

A good man will not enrich himſelfe, with that which ſhould ſerue to the ſoule benefit of many.

Nehe. 5. 10. 14.

2. Kings 12.

al ſortes and degrees, after the good of theſe examples, may bee alſo a bleſſing vpon vs, as I hope that through his tender compaſſion and bounty it will.

To put al the miniſters to their penſions were not good.

Now as great a matter ſtandeth in the ſecond point, how this ſhalbe ordered: one ſaith that it would be very good, that it ſhould be all, and all the other church liuings likewiſe taken out of the miniſters hands, and that they ſhould haue their ſeuerall penſions or ſtipends of a reaſonable ſort, for this ſaith he, would be eaſieſt and quieteſt, ſo that they ſhould be troubled with nothing, but to follow their bookes, and looke to their charge: if it might be ſo indeed, as theſe words do roundly beare vs in hand in very good ſhew, it were the beſt, and euerie miniſter would be glad of the quieteſt way, and moſt benefit to the church. Another peraduenture is of a diuers mind, & thinketh it very inconuenient, eſpecially at this time, when there is a ſettled prouiſion for moſt places, and that by ſuch a meanes, as is no great trouble to the miniſter, that wil not wilfully be a loyterer. It is better to keepe a good way which we haue, then to follow a new, and change for the worſe: and truly this latter, agreeth moſt with pollicy for the ſtate, and with benefite for the church: for the ſtate, it is found a point of tryed policy to alter as few things as may be, (eſpecially when they are good and well) wherein the people haue had a long cuſtome or intereſt, for this is a way vnto murmurings, diſcontentment, ſtirs and ſedition, and the people will quickly ſuſpect, that for the priuate gaine of ſome fewe, ſuch thinges are inuented, when they ſee plainly that it is very well already. I doubt it will bee found a hard meaſure to ſome, an vnluckie peece of worke to begin, heauy in the carriage, and a day of blacknes vnto poſteritie. Secondly, there muſt bee offices erected and augmen-

augmented, and a great many men muſt haue leaſes or ſome other authoritie and office to gather the fruits: and what will come of this (which requireth many deuices) a man cannot tell at the firſt ſight, neither ſhall he ſee all the miſchiefs till it be practiſed: but this muſt needs fall out, that many men for gathering the fruites, for receauing and paying againe, muſt haue a fleece, and ſo the church ſhalbe ſhortned & ſhorne of her right, by a needles occupation: when the people ſhal pay peraduenture well the more, for he that hireth muſt liue by it: againe, when the right & property is out of the churches hold: it may offer occaſion in time, that it ſhall bee taken away altogeather, and then there will be iniury to the church and oppreſſion of the people.

But the other is euery way better: Firſt, it is eaſier to be done when there remaineth no more but the due examinations of the liuinges, and to redeeme the impropriations, and to augment the ſmaller liuings: it is without all ſuſpicion, for we ſee the practiſe, we know it to be good, and neede not feare any ill to come of it: and it is more iuſt, for then the whole liuing goeth that waye it ſhould, and the people wil the better away with it, partlye, becauſe they ſee it is beſtowed according to their mind, & partly, becauſe they are likely to be better vſed and the miniſter for his part ſhall be better able to keepe hoſpitality, & to feed the pore by the vſe of ſuch things as ariſe by that meanes, and that which is no ſmall commodity, hee may let out part or all, as hee ſhall find moſt for his eaſe, and beſt for his profite, and if there doe any benefit ariſe, this openeth the doore to him, wheras the other way penneth him in to one certaine place, bee it good or be it bad: and it may be, that his neighbours of good will for his eaſe, will gather his fruits for him, and

The ready way to prouide for miniſters.

he ſhal ſaue al, that by the other way ſhould be loſt, both to him and the people: Briefly, the more one looketh in the compariſon of theſe two wais, the more he ſhal perceiue, that the order nowe eſtabliſhed, is the beſt: if the impropriations were redeemed, and the ſmall liuinges increaſed. Now for the furthering of this good worke, there are two things to be added, which will helpe this matter very well: Firſt, the vniting of diuers little pariſhes in one, a thing of common practiſe, out of which commeth this commodity, the liuing is increaſed: and by the number of the people, there are the more wiſe men to bee choſen for Eccleſiaſticall officers: and the church ſhalbe the more cumly, and as eaſily taught in a maner. The next is, there are certaine thinges ſcattered heere and there without cure, theſe may bee ioyned to helpe the ſmaller liuings.

Vniting of ſmal liuings one help to the miniſtery

Benefices without cure may be ſome helpe, vnited to the ſmaller liuinges.

Then as touching the impropriations: in ſome there is great eaſe, & in ſome there is no great hardnes. Thoſe which be in L. Bb. hands, and pertaining to theſe great churches, may eaſily be redeemed, if they be ſent from whence they came: there need be no charge: and I dout not, but the third part will bee thus redeemed: but if there bee any in the Queenes poſſeſſion, or of any temporall man, or in Colledges, the landes and houſes and other temporalities of the L. Bb. and other great Churches may be imployed to redeeme them: If the conſideration and account of theſe things, bee committed to wiſe and godly men, inhabiting in euery ſhire, vvhere ſuch liuings & churches are (as Ioſhua appointed 3. of euery tribe to walke through ꝑ land to deſcribe it) it wil eaſily be found out, that ꝑ liuing of the miniſtery will be brought to a good and cumly meaſure: and that euery Church would haue at the leaſt two hundreth markes yearely

Reſigning and redeeming of Impropriations by Bb. & Cathedrall liuings wil be a good meanes to maintaine a learned miniſtery.

Ioſh. 18. 4.

yearly for the Paſtour and teacher, and ſome aboue two hundred pound, which might alſo bee holpen in ſome places by tithe wood and medowe, and a greater riſe of paſture, where ſuch things are either not paied, or not according to the value of the tenths by much.

Tith wood medowe, &c. might helpe in ſome places.

But here groweth a queſtion: What if the L. Bb. and the Cathedrall churches come to more then will ſerue for the redeeming of the impropriations, or leſſe: If more, (as I am verely perſwaded it will) it may ſerue to recompence the wonted firſt fruites and tenthes, which were from theſe ſeas and churches, it may ſerue to erect in all ſhires, a Lecture of al ſciences, that ſuch as cannot put their ſonnes to Cambridge and Oxford, may haue them in the free Schooles, and after by thoſe Lectures brought through all arts: which would greatly increaſe learned and wiſe men in this land, and make a floriſhing time.

The overplus of Bb. and Cathedrall liuinges may pay firſt fruites, tenthes, ſubſidies &c.

But if it ſhould fall ſhort of our reckoning, there is yet an eaſie helpe, that is, a free beneuolence, and as it were an offring of all ſortes of people, yong and old through this land: this way hath the church of God beene verie much holpen and aduanced, and who is it that will not be willing to further ſuch a worthy, honorable and holy worke. In the time of Moſes, when hee built the Tabernacle, & made the altars & prieſts garments, things of a wonderfull great charge, for gold, ſiluer, ſilke, pretious ſtones, incenſe and all coſtly thinges: The people came ſo willingly, and offered ſo plentifully, that there was to much, ſo that Moſes proclaimed that they ſhuld offer no more. And when Hezekiah commaunded to bring a part to the prieſts and leuites, to incourage them in the lawe, they brought in ſuch abundance, that they did eat and were filled, and yet there remained plentie

If Bb. and Cathedrall liuings be too little: a general beneuolence will make it vp.

Exod. 36.5.6.

Our forfathers liberal in giuinge to the Church.

2. Chron. 31.4.

in

in heapes that they had made. And in Dauids time for
1.Chron.29.6. the building of the Temple, the Princes of the families, and the Princes of the tribes of Israell, and the captains of thousandes, and of hundrethes, with the rulers of the kings worke, offered willingly, and gaue for the house of God, fiue thousand talents of golde, and 10000. peeces, & 10000. talents of siluer, 18000. talents of brasse, 100000. talents of Iron, and they with whom precious stones were found, gaue them to the treasure: and the people reioyced when they offered willingly, for they offered willingly vnto the Lord, with a perfect hart, and Dauid the king also reioyced with great ioy. And there is no reason to feare the contrary in our time, of which it is written: the people shall offer willingly in the time
Psalm.110.3. of the assembly. I doubt not therefore of Gods mercie and blessing, if wee were as forward to go about such a matter, with singlenes of heart, and simplicity of Godly wisedome, and would follow after it with earnestnes of zeale, and painfulnes of knowledge, forgetting our own ease, pleasure, wealth and will, to preferre the true worship of God, the benefite of our soules, the glory of the Gospell of Iesus Christ, vnto the praise of God the father, and this would bee the glory of our land. For thus speaketh God vnto his owne people, whom he honoureth with his word. Bring ye all the tithes into the store-
Mal.3.10. house, that there may be meat in my house, and prooue me nowe herewith, if I will not open the windowes of heauen vnto you, saith the Lord of hoastes, if I will not open the windows of heauen vnto you, and power you out a blessing without measure, & I will rebuke the deuourer for your sakes: and he shall not destroy the fruit of your ground, neither shall your vine be barren in the field, saith the Lord of hoasts.

If

If I ſhould ſtay here, I might be accuſed either of vniuſtice or cruelty, of vniuſtice, bicaus I haue but ſleightly ſpoken of her Majeſties due, in the firſt fruits, tenths, and ſubſidie of the Cleargy (as they call it) and of preſentations neuer a word. The firſt of theſe is the greateſt doubt: for if the common wealth ſtand in need (as it is likely in this troubleſome time) then there is good reaſon, that al men help without any priuiledge, inaſmuch as euery one hath part of the benefit & comfort, otherwiſe, I am perſwaded that the royall and chriſtian heart of her Majeſty, would as willingly part from it, and eſpecially the firſt fruits and tenths, knowing howe they came in, as euer Dauid did, who conſidering that it was the houſe of God and not man, and becauſe hee had a delight in the houſe of his God, beſides the great preparation which he made, of gold, braſſe, yron, ſiluer, & pretious ſtones of diuers ſorts for ꝑ ſanctuary, he gaue of his own, three thouſand talents of gold of Ophir, & ſeuen thouſand talents of fined ſiluer. 1. Chron. 29. 3. 4.

Howe firſt fruites, tenthes & ſubſidies of Bb. & Cathedral churches may be payde notwithſtanding they be ſolde to redeme impropriations

1. by the overplus.

2. by the foreſaid beneuolence.

Firſt it may bee ſeene, whether the ouerplus of the lands, after the impropriations bee redeemed, there be not ſufficient to repay the valu of ſo much, as the abundance of thoſe firſt fruits tenths and ſubſidies of L. Bb. and Cathedrall churches do amount, which if it do (as I verely thinke it will, and ſpare if thinges bee handled wiſely & with a perfect heart) thē there need no further dealing for recompence: & al other churches may be as in times paſt: but if not, then the foreſaid beneuolence may ſtop the gap for the redeeming of the foreſaid impropriations, that the landes may remaine to this vſe of buying out of the ſaid firſt fruits, which wold be a great eaſe to the church, and the burden would not be great, at once to giue, euery man a little of his ſuperfluity, to

haue a continuall benefit for euer: Beſides that, the miniſterie would be better able, and willing at all times, if need be, to giue a beneuolence, to further all neceſſarie purpoſes to the eaſe of the common welth, as a recompence of this kindnes.

5. By the renting thoſe churches which are increaſed.

Beſides this if need be, thoſe liuings that be increaſed by the reſtored impropriations, or otherwiſe: may be ſet vp to hier and greater firſt fruits, tenths and ſubſidies: and where three or fower, leſſe or more bee made one, they may followe the rate of ſo many, ſo that there need bee no diminiſhing of the treaſure of the land by this alteration, except it pleaſe her highnes, of her gracious bounty, vppon the triall of gods rare bleſſinges towardes her and her people, to mittigate ſome part, as a drink offering of a ſweet ſmelling ſacrifice vnto almighty God: knowing that he can a thouſand maner of wais ſend it in againe by other means, with great intereſt and increaſe, as it is written. The liberall perſon ſhall haue plenty, & he that watereth ſhall alſo haue raine. He that ſoweth ſparingly, ſhall reape ſparingly, and he that ſoweth liberally ſhal reape alſo liberally, and God is able to make all graces abound towards you, that ye alwais hauing all ſufficiency in all thinges, may abound in euerie good worke. The bleſſing of the Lorde, it maketh rich, and he doth ad no ſorrows with it. Againe, if thou ſhalt diligently obey the voyce of the Lord thy God, bleſſed ſhalt thou be in the city, and in the field, in thy basket, and in thy dough, whē thou commeſt in, & when thou goeſt out, the Lorde ſhall cauſe thine enemies that riſe againſt thee, to fall before thy face, they ſhall come out againſt thee one way, and flie before thee ſeuen waies, and the Lorde ſhall bring vpon thee his good treaſure, euen the heauen to giue rain to thy land in due ſeaſon,

Prou. 11. 25.

2. Cor. 9. 6. 8.

Prou. 10. 22.

Deut. 28. 1. 3. 5. 6. 7. 12.

and

and to bleſſe all the worke of thy hands, and thou ſhalt lend vnto many nations, and ſhalt not borrow thy ſelf.

As touching Preſentations, it would be a very good and commendable thing, if they were contained in the free gift of Prince and people, to bee reſigned to euerie church, which by the laws of Diſcipline, ought to haue their free choice of their miniſters. It will be no loſſe to the patrons, except a man wil ſtand vpon a dignity. For euery man holdeth it Symony, for patrons to take anie rewards or gaine, and men are ſworne againſt it. But if it ſhal not be thought good ſo to do, the order that now is of preſenting of able and ſufficient Clearkes may remain, ſo there be ſufficient caution that the Cannon of Chriſt be not broken, the order of his Diſcipline violated, nor the church wherto he ſhalbe preſented robbed of their right in election. Yet in all theſe things I prefer not mine owne iudgement or wiſedome, neither doe I ſet it down as the iudgement of al or many of them that ſeeke the reformation: but as I haue often ſayd, I ſubmit this my priuate motion, to your honorable wiſedomes, and to all godly learned men, that if a better and eaſier way may be found, this may bee reiected, onely I craue that the thinges and my reaſons, firſt and laſt, may bee rightly waighed, and that if a better cannot bee found, this may be wiſely conſidered and not neglected.

Of preſentations.

An humble caution of the Author.

Now in the ſecond place it were cruelty (ſaith ſom) to put down theſe ſpirituall lords, and great men of the church, and to turne them into ſmall liuings, but eſpecially to turne out the vnfitte men: it were pittie to ſee them, their wiues and their children to be put to miſery and begging. If a man ſhould make compariſon with their doinges, what pitty eought there to bee ſhewed vpon them, which iuſtly for breaking Gods commandements

dements are turned out, when there is no pitty ſhewed
Mat.25.6.7. to ſuch as ſtande to Gods trueth, and breake onely
12.13. the traditions of men: To the one, the ſcripture pro-
1.Cor.9.16. nounceth woe, and therefore why ſhould they be pitti-
Mat. 15 9. ed? to the other, the ſcripture ioyneth in league as it were, pronouncing vnto thé mercy, & ſaith with them againſt the other. In vaine doe you worſhip God, teaching for doctrine the traditions of men, why ſhould not they be pitied?

As touching the L.Bb. and great clergy men, which haue ſoe laden themſelues with thicke claye, that they
Haback.2.6. haue much adoe to get vp in the pulpit of God: doe they not know that it is their duty, that they may pleaſe him who hath choſen them to bee his ſouldiars, not to
2.Tim.2 4. intangle themſelues with the affairs of this life, and that they ought for the peace and wealth of the church, to followe the example of their Lord and Maiſter Chriſt Ieſus and to haue his minde in them, who being God, made him ſelfe of no reputation, and tooke vppon him
Philip.2.5. the forme of a ſeruant, and was made like vnto men, and was found in ſhape as a man, and humbled himſelfe & became obedient vnto death, euen the death of the
2.Cor.8.9. croſſe, & he being rich became poore, that wee through his pouerty might be made riche: then is it a ſmal matter for them to leaue their thouſands, and bee content with their hundrethes: and ſurely I hope ſo of the men that they wil: for God forbid that they ſhoulde be of that curſed crue of vnbeleeuers: who they knowe loue the praiſe of men more then of God: & ſeeking honour one of an other, ſeeke not the honour that commeth of God alone: or of thoſe vnfaithful ſtewardes, which ſeek their owne, and not that which is Chriſt Ieſus, or of thoſe damnable bellye gods: whoſe glory is to their ſhame

The Bb. & Cathedral prelats, if they be fit, may be applied to ſome particuler churches of good liuing.

Ioh.5.44.

Philip.2.21. cap.3.19.20.

ſhame, and mind earthly things, when all the true Miniſters haue their conuerſation in heauen.

As for the other, which by no meanes can be fitted to bee workemen, and to labour in Gods building and husbandry: although they are worthie of nothing for their preſumption and raſh entring where they ſhould not, but as vnſauery ſalt to be caſt forth and trode vnder foot of men, eſpecially ſuch vnthrifts, as beeing broken from liuing by their trades, or are thruſt out of their vntimely occupation of a ſeruiture, do chooſe as their refuge, and for an eaſie life to be in the miniſtery: yet becauſe the Church is to correct her children to edification and not deſtruction: and the lawe of charity wiſheth to do good vnto al men, yea vnto them that haue done vs euill, and it may pleaſe God by this meanes to giue them repentaunce, it may bee a verie good thing, that theſe haue a ſtipend for their life time, or ſom ſtock to helpe them that are not able to get their liuing otherwiſe by their trades: and eſpecially ſuch as beeing verie honeſt men at the beginning of her Maieſties raigne, were drawen in of ſimplicity, not knowing the great burden of the calling: onely heerein they haue greatlie offended, that through idlenes they haue not, in al this time, attained to any knowledge fit for that calling, and they haue bene diuers waies admoniſhed, yet ſome may be one degree more charitably thoght of, becauſe they haue ſo ſmall liuing, that they are driuen to labour and care, to make it holde out, beeing burdened with verie many and too heauy paiments.

Mat. 5. 13.

2. Cor. 13. 10.

Vnable miniſters being diſplaced may haue ſome ſtocke: or a ſtipende for their life time.

And in this point, the honorable and noble care of King Henry the eight, hath purchaſed his due praiſe in giuing ſtipendes or penſions, for the life time of them that were turned out of the Abbies and Monaſteries

which were no more worthy to bee ſuffered in a common welth, then theſe L. Bb. and vnpreching prelacie: & it wil be found a better thing & eſier for the church, a little while to beare the burden of theſe mens penſions, or ſtockes, then to ſuffer the Church to be damnified by them for euer: for wee ſee that it is a broode of ſuch a nature that will hardly be weeded out, except this good way of turning them out togither be taken in hand: and while men will looke to doe it by little and little, a time wilfal out, that they wil wax too ſtrong: & oppreſſe the good miniſters as the Cananites did Iſrael vnder Iabin twenty yeeres. Delay is dangerous, and curſed is hee that doth the worke of the Lord looſely or negligently.

Iudg. 4. 1. 2.

But what ſhould I run through euery thing: I knowe your honorable wiſedomes can doe a great deal more ſufficiently in the conſideration, ſearching, & applying, of euery thing to his proper place, that God hath raiſed vp at your hands, very notable men which are endued with giftes: which like vnto Bezaleel and Aholiab are filled with an excellent ſpirit of wiſedome and vnderſtanding, and knowledg in al the worke of God, and to teach other likewiſe. Therefore as this is euery way the fitteſt time for ſuch a holy and honorable purpoſe, ſo I thought I was in conſcience to make known, that which hath diuerſly and many times bene aduiſed of in my minde, as it were by an humble motion to bring to your remembraunce, that which I hope you cannot be ignorant of: and in ſome ſorte to enter you in that, which I truſt you are willing and forward vnto, and to drawe that out with a coal, as it were rudly, which you by good aduiſe and mature judgment, may bring forth & make perfect with great profit, beuty and glory. And I referre

Exod. 35. 30. 34.

all

al that I haue done, vnto your honorable wise and godly censure, that if I haue swarued any thing from the word of God, or good reason agreing to the same, it might be reiected, protesting that I meddle not with any mans person, but with the cause, and vnderstand & meane when I reprehende some mens doinges in the naming of the persons, onely by the title of their place, the thing which is the ground and occasion of such doings: which being taken away, I suppose the euil of such persons wilbe purged. And thus in all humblenesse, desiring your Honours, and all wise menne, to consider in the feare of God of euery thing, without prejudice to the truth, or affection to men or times: from my very soule I commend you to the tuition and gouerment of almighty God, and whome from the bottome of my heart, in feare and trembling, I doe pray and beseech, to powre downe the ritches of his graces vppon vs all, in al wisedome and spiritual vnderstanding, that wee may walke worthy of the Lord, and please him in all things, and namely vpon his Annointed and gratious handmayde, Elizabeth our deare Soueraigne Lady & Queene, to blesse her with longe dayes, and good among vs, with daylie increase of honour before God & men, and joy of heart in the holy Ghost: and that we al which are vnder her, may worship our true and euerlasting God, according to his worde: in truth, sincerity and vprightnes, and liue in al faithful duty to her Majestie, and godly loue one with another, being blessed with peace wealth and godlines, from generation to generation, through Iesus Christ our Sauiour, to whome with the Father and the holy spirit, one God, be al honour & glory for euer

AMEN.